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HEAVENLY ARCANA

VOL. XIV

Notch Edition

OF

SWEDENBORG'S WORKS

VOLS.

1–19 HEAVENLY ARCANA

20 INDEX ARCANA

21 HEAVEN AND HELL

22 MISCELLANEOUS WORKS

- Final Judgment
- White Horse
- Earths in the Universe
- Summary Exposition

23 FOUR DOCTRINES

- New Jerusalem and its Heavenly Doctrines

24 DIVINE LOVE AND WISDOM

- Intercourse between the Soul and the Body

25 DIVINE PROVIDENCE

26–28 APOCALYPSE REVEALED

29 MARRIAGE LOVE

30–32 TRUE CHRISTIAN RELIGION

THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1753–54

Notch Edition

VOL. XIV

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES XII., XIII., AND XIV., OF THIS EDITION, UNFOLD

THE INTERNAL SENSE OF THE EXODUS, AS THE ESTABLISHMENT OF THE LORD'S SPIRITUAL CHURCH — OF WHICH THE ISRAELITISH CHURCH WAS THE REPRESENTATIVE — WITH ITS INFESTATIONS BY FALSITIES, AND ITS DELIVERANCE BY THE TRUTH DIVINE OF THE LORD'S HUMAN, WITH TEMPTATIONS FOLLOWING.

CONTENTS OF VOLUME XIV.

	PAGE
The Doctrine of Charity — continued	7
Exodus XIII.	8
The Spirits and Inhabitants of the Planet Jupiter — continued	48
The Doctrine of Charity — continued	52
Exodus XIV.	53
Continuation concerning the Spirits and the Inhabitants of the Earth Jupiter	124
The Doctrine of Charity — continued	129
Exodus XV.	130
Continuation concerning the Spirits and Inhabitants of the Earth Jupiter	216
The Doctrine of Charity — continued	222
Exodus XVI.	224
Continuation concerning the Spirits and Inhabitants of the Earth Jupiter	310
The Doctrine of Charity — continued	314
Exodus XVII.	315
Continuation concerning the Inhabitants and Spirits of the Earth Jupiter	363
The Doctrine of Charity — continued	368
Exodus XVIII.	369
Continuation concerning the Spirits and the Inhabitants of the Earth Jupiter	422

NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

EXODUS.

CHAPTER THIRTEENTH.

THE DOCTRINE OF CHARITY.

8033. What charity is and what faith is with man, is now to be told. Charity is an internal affection which consists in this, that one wills from the heart to do good to the neighbor, and that this is the enjoyment of his life, and this without recompense.

8034. Faith on the other hand is an internal affection which consists in this, that one wills from the heart to know what is true and what is good, and this not for the sake of doctrine as the end, but for the sake of life. This affection conjoins itself with the affection of charity by this, that it wills to do according to what is true, thus truth itself.

8035. They who are in the genuine affection of charity and faith believe that they will nothing of good of themselves, and that they understand nothing of truth of themselves, but that the willing of good and the understanding of truth are from the Lord.

8036. This now is charity, and this is faith. They who are in these have in themselves the kingdom of the Lord and heaven, and in them is the church, and they are they who are regenerated by the Lord, and from Him have received a new will and a new understanding.

8037. They who have the love of self or the love of the world for an end, cannot in any wise be in charity and faith. They who are in those loves do not even know what charity is and what faith is, and do not at all comprehend that to will good to the neighbor without recompense is heaven in man, and that in that affection there is a happiness as great as that of the angels, which is ineffable; for they believe that if they are deprived of the joy arising from the glory of honors and wealth, nothing more of joy can be given, when yet heavenly joy, which infinitely transcends every other joy, then first begins.

CHAPTER XIII.

1. And Jehovah spake unto Moses, saying,

2. Sanctify unto Me every firstborn, that which openeth every womb among the sons of Israel, both of man and of beast: it is Mine.

3. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondmen; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

4. This day ye go forth in the month Abib.

5. And it shall be when Jehovah shall have brought thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah.

7. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy border.

8. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my coming forth out of Egypt.

9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth: for with a strong hand hath Jehovah brought thee out of Egypt.

10. Thou shalt therefore keep this statute in its season from year to year.

11. And it shall be when Jehovah shall have brought thee into the land of the Canaanite, as He sware unto thee and to thy fathers, and shall have given it thee,

12. That thou shalt cause to pass over unto Jehovah all that openeth the womb, and all that openeth, the offspring of a beast, which shall be to thee males, shall be Jehovah's.

13. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck: and every firstborn of man among thy sons shalt thou redeem.

14. And it shall be when thy son asketh thee to-morrow, saying, What is this? that thou shalt say unto him, By strength of hand Jehovah brought us out from Egypt, from the house of bondmen:

15. And it came to pass, when Pharaoh hardened against sending us away, that Jehovah slew every firstborn in the land of Egypt, from the firstborn of man even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; but all the firstborn of my sons I redeem.

16. And it shall be for a sign upon thine hand, and for frontlets between thine eyes: for by strength of hand Jehovah brought us forth out of Egypt.

17. And it came to pass, when Pharaoh had sent the people away, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

18. But God led the people about, by the way of the wilderness by the Red Sea: and the sons of Israel went up girded out of the land of Egypt.

19. And Moses took the bones of Joseph with him: for taking he had taken an oath of the sons of Israel, saying, Visiting God will visit you; and ye shall carry up my bones away hence with you.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21. And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night.

22. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

CONTENTS.

8038. In this chapter the subject in the internal sense is faith in the Lord, and the perpetual remembrance of having been liberated by Him from damnation. Faith in the Lord is signified by the sanctification of the firstborn, and the perpetual remembrance of liberation by the Lord is signified by the celebration of the passover.

8039. In the latter portion of the chapter and the following, the subject is the further preparation of those who were of the spiritual church and who before the coming of the Lord were detained in the lower earth until they could be introduced into heaven, and that for the sake of this end, they were first transmitted in safety through the midst of damnation, and then underwent temptations, the Lord being continually present. Transmission through the midst of damnation is signified by the passage through the Red Sea; temptations are signified by the life in the wilderness into which they were led; and the presence of the Lord is signified by the pillar of cloud by day, and of fire by night.

INTERNAL SENSE.

8040. Verses 1, 2. *And Jehovah spake unto Moses, saying, Sanctify unto Me every firstborn, that which openeth every womb among the sons of Israel, both of man and of beast: it is Mine.* "And Jehovah spake unto Moses, saying" signifies information from the Divine; "Sanctify unto Me every firstborn" signifies faith, that it is from the Lord; "that which openeth every womb" signifies which is from charity; "among the sons of Israel" signifies in the spiritual church; "both of man and of beast" signifies the good of faith interior and exterior; "it is Mine" signifies that it is the Lord's.

8041. *And Jehovah spake unto Moses, saying.* That this signifies information from the Divine, is evident from the signification of speaking and saying, when by Jehovah concerning the things of the church which are to be observed, as information (see n. 7769, 7793, 7825), and because by Jehovah, information from the Divine; and from the representation of Moses, as truth Divine (n. 6771, 7014, 7382). Hence by, Jehovah spake unto Moses, saying, is signified information from the Divine by Divine truth.

8042. *Sanctify unto Me every firstborn.* That this signifies faith, that it is from the Lord, is evident from the signification of sanctifying unto Jehovah or the Lord, as ascribing to Him, that is, confessing and acknowledging that it is from Him; and from the signification of firstborn, as faith (see n. 352, 2435, 6344, 7035). When it is said faith, every truth is meant which belongs to the spiritual church, and since every truth of the church is meant, the spiritual church itself is also meant, for truth is the essential of this church. Good is indeed the essential of the church, and is actually the firstborn (n. 2435, 3325, 4925, 4926, 4928, 4930); but the good which those have who are

of the spiritual church, is in itself truth; for when they act according to the truth which is of their doctrine, then the truth is called good, having then passed from the understanding into the will and from the will into act, and what is done from the will is called good. That this good in itself and in its essence is still truth, is because the doctrines of the church to them are truths, and doctrines in the churches differ, consequently also truths, and yet although they are so various, by willing them and doing them
2 they become goods, as just now said. While man is being regenerated, he is led by faith in the understanding or doctrine, to faith in the will or life, that is, by the truth of faith to the good of charity; and when man is in the good of charity, he is then regenerated, and then from that good he brings forth truths, which are called the truths of good. These are the truths which are the veriest truths of faith, and which are meant by the firstborn; for it is with the generations or nativities of truths from good, as with the generations or nativities of sons and daughters from a parent, and later of grandsons and granddaughters, then of great-grandsons and great-granddaughters, and so on. The first or immediate generation or nativity, which is of sons and daughters, is what is signified by the firstborn, howsoever many they may be, but not the second and the third generation, except in respect to their own parents. The reason why they are sanctified to Jehovah or the Lord, is that all derivative or descending truths and goods derive their essence from the primitive. In this spiritual principle is founded the right of the firstborn referred to in the Word.

8043. *That which openeth every womb.* That this signifies which is from charity, is evident from the signification of that which openeth the womb, as what is born immediately of that which is regenerated, thus what is from charity —according to what was said just above (n. 8042). For he who is conceived anew, comes as it were again into the

womb, and he who is born anew, goes forth as it were again from the womb; but that which is conceived in the womb and born from the womb is not man as man, but the faith of charity, for this makes the spiritual of man, thus as it were the man himself anew, for then his life is thence derived. From this it may be evident what is meant in the spiritual sense by that which openeth the womb. The angels, who are in spiritual ideas alone, understand nothing else by this. What is meant by the womb, also what by being in the womb, and by coming forth from the womb, may be seen above (n. 3293, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433). Inasmuch as such things are signified 2
by the womb, therefore the Lord in the Word is called the Former from the womb, that is, the Regenerator — as in Isaiah: *Thus saith Jehovah thy Maker, and thy Former from the womb, Who will help thee: Fear not, O Jacob, My servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and streams upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring* (xliv. 2, 3). The Lord is called Maker and Former from the womb, because He regenerates man, and from natural makes him spiritual. And as regeneration is effected by truth and good, therefore it is said that He will pour water upon him that is thirsty and His spirit upon his seed; for by water is signified the truth which is of faith (see n. 2702, 3058, 3424, 4976, 5668, 7307), and by spirit the good which is of charity — thus by water and spirit in John: Jesus said unto Nicodemus, *Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he come a second time into his mother's womb? . . . Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. . . . Art thou*

a teacher in Israel, and knowest not these things? (iii. 3–6,
3 10.) The Lord is called Former from the womb in other passages also — as in Isaiah: *Thus saith Jehovah, thy Redeemer, and thy Former from the womb: I am Jehovah, That maketh all things; That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself* (xliv. 24). By the heavens and the earth is meant in the general sense the church internal and external (n. 82, 1411, 1733, 1850, 3355, 4535), and in the particular sense the internal and external of the church with the man who is regenerated; and by stretching forth and spreading abroad is signified making or creating from Divine power (n. 7673), for which reason the Lord, as Regenerator, is called Maker
4 and Creator, and regeneration is called new creation. In like manner in the same prophet: *Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which have been borne by Me from the belly, which have been carried from the womb* (xlvi. 3). And in David: *Upon Thee, O Lord Jehovah, have I been laid from the womb; Thou art He that took me out of my mother's bowels; Thou art my praise continually* (Ps. lxxi. 6). Thus it is now manifest what is signified in the internal sense by the opening of the womb, and consequently what by the firstborn.

8044. *Among the sons of Israel.* That this signifies in the spiritual church, is evident from the representation of the sons of Israel, as the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8045. *Both of man and of beast* signifies the good of faith interior and exterior, as above (n. 7424, 7523).

8046. *It is Mine.* That this signifies that it is the Lord's, is evident from this, that Jehovah in the Word is the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956), for which reason by, it is Mine, is meant that it is the Lord's. That all good and all truth,

thus charity and faith, are from the Lord, and none at all from man, may be seen above (n. 904, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466–6495, 6613–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343).

8047. Verses 3–10. *And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondmen; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten. This day ye go forth in the month Abib. And it shall be when Jehovah shall have brought thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy border. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my coming forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth: for with a strong hand hath Jehovah brought thee out of Egypt. Thou shalt therefore keep this statute in its season from year to year.* "And Moses said unto the people" signifies instruction by truth Divine; "Remember this day, in which ye came out from Egypt, out of the house of bondmen" signifies that that state was especially to be recalled to mind, in which they were when liberated from spiritual captivity by the Lord; "for by strength of hand Jehovah brought you out from this place" signifies that they were liberated by the Divine power of the Lord; "there shall no leavened bread be eaten" signifies that there shall not be appropriated anything falsified. "This day ye go forth" signifies liberation to eternity; "in the month Abib" sig-

nifies the beginning of a new state. "And it shall be when Jehovah shall have brought thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite" signifies into the region of heaven occupied by those who are in evil and falsity; "which He sware unto thy fathers to give thee" signifies which was promised by the Divine to those who are in good and truth; "a land flowing with milk and honey" signifies where are gladness and joy; "that thou shalt keep this service in this month" signifies perennial worship of the Lord on account of liberation. "Seven days thou shalt eat unleavened bread" signifies purification from falsities; "and in the seventh day shall be a feast to Jehovah" signifies the holy worship of the Lord. "Unleavened bread shall be eaten seven days" signifies that they were altogether to be purified from falsities; "and there shall no leavened bread be seen with thee" signifies that what is falsified shall not be at all admitted; "neither shall there be leaven seen with thee" signifies that neither shall any falsity be admitted; "in all thy border" signifies so far as truth which is from good extends itself. "And thou shalt tell thy son in that day, saying" signifies interior perception of truth which perception is of conscience; "It is because of that which Jehovah did for me, in my coming forth out of Egypt" signifies that by the Lord they were liberated from spiritual captivity and from damnation. "And it shall be for a sign unto thee upon thine hand" signifies that it shall be perpetually in the will; "and for a memorial between thine eyes" signifies that it shall be perpetually in the understanding; "that the law of Jehovah may be in thy mouth" signifies that the Divine truth may be in every thing which proceeds thence; "for with a strong hand hath Jehovah brought thee out of Egypt" signifies that they were liberated by Divine power. "Thou shalt therefore keep this statute in its season from year to year" signifies that that law of order should be in that state continually.

8048. *And Moses said unto the people.* That this signifies instruction by truth Divine, is evident from the signification of saying, when by truth Divine concerning things to be observed in the church, as instruction (see n. 7186, 7267, 7304, 7380, 7517); and from the representation of Moses, as truth Divine — of which above (n. 8041).

8049. *Remember this day, in which ye came out from Egypt, out of the house of bondmen.* That this signifies that that state was especially to be recalled to mind in which they were when liberated from spiritual captivity by the Lord, is evident from the signification of remember, as that it was to be recalled to mind; from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680); from the signification of coming out, as being liberated, for by the coming out of the sons of Israel is signified the liberation of those who are of the spiritual church by the Lord — concerning which liberation see above (n. 6854, 6914, 7091, 7828, 7932, 8018); and from the signification of Egypt and the house of bondmen, as spiritual captivity; for by Pharaoh and the Egyptians are signified those who in the other life have infested the spiritual with falsities (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317). Hence by the land of Egypt is signified infestation (n. 7278); nor is infestation by falsities anything else than spiritual captivity; for when infested they are held as it were captive in falsities, from which they continually labor to be liberated; and so also in the Word they are said to be bound in a pit (n. 6854). This spiritual captivity is also signified by the house of bondmen. That servitude is an assault from falsities, or infestation, may be seen above (n. 7120, 7129).

8050. *For by strength of hand Jehovah brought you out from this place.* That this signifies that they were liberated by the Divine power of the Lord, is evident from the signification of strength of hand, as power, and when it is said of Jehovah, as omnipotence — that strength means

power is plain, as also that hand means power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673); and from the signification of bringing out, as liberating. That Jehovah is the Lord, may be seen above (n. 8046).

8051. *There shall no leavened bread be eaten.* That this signifies that there shall not be appropriated anything falsified, is evident from the signification of eating, as appropriating (see n. 3168, 3513, 3596, 4745); and from the signification of leaven, as falsity (n. 2342, 7906); therefore what is leavened means what is falsified. As regards the appropriation of falsity and of what is falsified, it is to be known that falsity and what is falsified cannot be appropriated as such to any one who is in good and therefore desires to be in truth, but to him who is in evil and therefore does not desire to be in truth. Falsity as falsity is not appropriated to him who is in good and therefore desires to be in truth, because he thinks well concerning God, the kingdom of God, and spiritual life, and therefore he applies falsity so as not to be against these things, but in some way to be in accord with them; thus he softens it, and the asperity and hardness of it does not come into the idea. Unless this were the case, scarce any one could be saved, for falsities are more prevalent than truths. But it is to be known that they who are in good are also in the love of truth. When therefore in the other life they are instructed by angels, they reject falsities and accept truths, and this according to the degree of the love of truth which they had in the world.

8052. *This day ye go forth.* That this signifies liberation to eternity, is evident from the signification of this day, or to-day, as eternity (see n. 2838, 3998, 4304, 6165, 6984); and from the signification of going forth, as being liberated (n. 8049).

8053. *In the month Abib.* That this signifies the beginning of a new state, is evident from the signification of

month, as the end of a former state and the beginning of a subsequent state, thus also a new state (see n. 3814). That the month Abib is the beginning from which are all following states, is plain from what is said of this month in the foregoing chapter, second verse — "This month shall be unto you the beginning (head) of months; it shall be the first month of the year to you" (see n. 7827, 7828).

8054. *And it shall be when Jehovah shall have brought thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite.* That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from the signification of the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, as heaven, here the region of heaven occupied by those who are in evil and falsity. That the land of Canaan is the Lord's kingdom in heaven and earth, or the church, may be seen above (n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). Evils and falsities are signified by the nations here named, evil from the falsity of evil by the Canaanite (n. 4818), falsity from which is evil by the Hittite (n. 2913), evil and the falsity thence by the Amorite (n. 1857, 6306), idolatry in which is something of good by the Hivite (n. 6860), and idolatry in which there is something of truth by the Jebusite (n. 6860). That the region of heaven into which they were to come who were of the spiritual church, was before the coming of the Lord occupied by evils and falsities, may be seen above (n. 6858). As to what further 2
concerns this subject, it is to be known that before the Lord's coming, heaven was not distinguished into three heavens, the inmost or third, the middle or second, and the lowest or first, as after the Lord's coming, but was one. The spiritual heaven was not yet formed. The region where the spiritual heaven was to be, was occupied by those who were in falsity and evil, but who could be kept in some

truth and good by external means, especially by ideas of eminence and dignity, just as is the case in the world, where they who are in evil and falsity are still obliged as it were to think and speak truths, and as it were to will and do goods, by external means, which are honors and gains. That region of heaven was then occupied by such, because the good were wanting and they who were of the spiritual church were not as yet prepared, and yet it had everywhere to be filled by spirits, that there might be a continuity from the Lord even to man, for without continuity man would have perished. There are also at this day some regions of heaven occupied by such, but they who are there are withheld by a strong force from doing evil. Immediately above the head are they who deceive and seduce by means of innocence, but above them are the celestial from the Most Ancient Church who keep them in bonds with such force that they cannot in any wise do harm to any one. Behind the hinder part of the head there is also at this day a region, which had been a region of heaven, occupied by the evil: and likewise in front
3 toward the left. There is also a continual endeavor on the part of the evil to invade the places where the good are, and they actually do invade them as soon as they are not filled by the good, which endeavor it has been often granted me to observe. Those regions are thus occupied when in the world the evil are increased and the good are diminished, for in this case evil spirits come near to man, and good spirits recede from him, and so far as these recede, so far the regions nearest to man are occupied by the evil. When this condition becomes general, the inhabitants of those regions are changed. Such is the case when the church is near its end, for then evil and falsity prevail. But about the end of the church the evil are cast down, and the regions they had occupied are given to good spirits, who in the mean time have been prepared for heaven. This is meant by these words in John: *And there was war*

in heaven: Michael and his angels warred against the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven (Apoc. xii. 7, 8). This state of heaven was represented by the land of Canaan, that the nations occupied it, and by the sons of Israel, that they cast them out thence; for by the land of Canaan is signified the Lord's kingdom, thus heaven and the church, as may be seen from passages above cited.

8055. *Which He sware unto thy fathers to give thee.* That this signifies which was promised by the Divine to those who are in good and truth, is evident from the signification of swearing, when by Jehovah, as irrevocable confirmation by the Divine (see n. 2842, 3375), whence swearing to give is a promise; and from the signification of fathers, as those who are in good and truth, for by fathers, when the church is treated of, are signified the ancients, or the ancient churches, which were in good and truth (n. 6050, 6075, 6589, 6876, 6884, 7649).

8056. *A land flowing with milk and honey.* That this signifies where are gladness and joy, is evident from the signification of a land flowing with milk and honey, as what is pleasant and what is enjoyable (see n. 5620, 6857), thus gladness and joy. It is said gladness and joy, because in the Word gladness is predicated of truth and joy of good, in like manner what is pleasant and what is enjoyable; milk also is predicated of the truth of good and honey of the good of truth.

8057. *That thou shalt keep this service in this month.* That this signifies perennial worship of the Lord on account of liberation, is evident from the signification of service, as worship (see n. 7934); and from the signification of month, as the end of a former state and the beginning of a new state; and of the month Abib, as the beginning from which are all following states (n. 8053); therefore also by month is signified what is perennial.

8058. *Seven days thou shalt eat unleavened bread.* That this signifies purification from falsities, is evident from the signification of seven days, as involving what is holy (see n. 395, 433, 716, 881, 5265, 5268), and as a full state (n. 6508), and from the signification of eating unleavened bread, as the appropriation of truth and purification from falsity, for unleavened bread is good purified from falsity, and eating is appropriation (n. 3168, 3513, 3596, 3832, 4745). That unleavened bread is good purified from falsity, is because bread stands for good and leaven for falsity.

8059. *And in the seventh day shall be a feast to Jehovah.* That this signifies the holy worship of the Lord, is evident from the signification of the seventh day, as a holy state —that day means state may be seen above (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962), and that seven is what is holy (n. 395, 433, 716, 881, 5265, 5268); and from the signification of a feast to Jehovah, as the worship of the Lord. That a feast is worship from a glad mind, may be seen above (n. 7093), and that Jehovah is the Lord (n. 8046).

8060. *Unleavened bread shall be eaten seven days.* That this signifies that they were altogether to be purified from falsities, is evident from the signification of eating unleavened bread, as appropriating good purified from falsities —as just above (n. 8058) — and since this is repeated, it signifies that it shall be altogether done; and from the signification of seven days, as what is holy, and also a full state (n. 8058).

8061. *And there shall no leavened bread be seen with thee.* That this signifies that what is falsified shall not be at all admitted, so as to be appropriated, is evident from what was explained above (n. 8051); that it shall not be at all done is signified by the words being repeated.

8062. *Neither shall there be leaven seen with thee.* That this signifies that neither shall any falsity be admitted,

is evident from the signification of leaven, as falsity (see n. 7906). What is falsified which is signified by what is leavened, and falsity which is signified by leaven, differ in this, that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth.

8063. *In all thy border.* That this signifies so far as truth which is from good extends itself, is evident from the signification of border, as the extension of truth from good; for every truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and extent of good; for good is as flame, and truth as light. The sphere of extension in the spiritual world is to the societies which are round about, and so far as the sphere extends in them, so far there is communication (see n. 6598–6613). According to the sphere of extension in heaven every one has intelligence and wisdom, and has happiness, that is, according to its extent and at the same time its quality. From these considerations it may be evident what is signified in the spiritual sense by, in all thy border, as here that in good there shall not be any falsity; for falsities are outside of the sphere, inasmuch as they begin where truths leave off; but if they enter the sphere, they are then appropriated. That they shall not enter is signified by its being said, there shall no leavened bread neither leaven be seen with thee in all thy borders.

8064. *And thou shalt tell thy son in that day, saying.* That this signifies interior perception which is of conscience, is evident from what was explained above (see n. 7935), where similar words occur.

8065. *It is because of that which Jehovah did for me, in my coming forth out of Egypt.* That this signifies that by the Lord they were liberated from spiritual captivity and from damnation, is evident from the signification of coming forth, as being liberated; and from the signification of Egypt, as spiritual captivity and damnation (see n. 8049).

8066. *And it shall be for a sign unto thee upon thine hand.* That this signifies that it shall be perpetually in the will, is evident from the signification of a sign, as perpetual recalling to mind, for that which is for a sign and for a memorial is for the sake of perpetual remembrance. That the sign was to be upon the hand was in order that as often as they moved the hand, or did anything, they might be reminded of it; and that the memorial was to be between the eyes was in order that as often as they looked at anything, they might be reminded of it. The signification is further evident from that of the hand, as power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673), and here the will, because all action and power of action, which is effected by the hand, proceeds from the will.

8067. *And for a memorial between thine eyes.* That this signifies that it should be perpetually in the understanding, is evident from the signification of a memorial, as also perpetual recalling to mind — it is said a memorial because this in the Word is predicated of the understanding, whereas a sign is predicated of the will; and from the signification of eyes, as the understanding (see n. 2701, 3820, 4403–4421, 4523–4534). Therefore by a memorial between the eyes is signified that it should be perpetually in the understanding, that is, in the thought. How it is to be understood that it should be perpetually in the understanding and perpetually in the will, shall be briefly told. Those things with man which have been impressed by faith and charity, or which man fully believes and loves, these are perpetually in his thought and will, for he thinks them and wills them, even when he is thinking and busy about other things, and does not suppose them to be present in his mind, for they are among the things which constitute the mind's quality. That this is so is very manifest from the spiritual sphere which encompasses a spirit or angel; for when he approaches, it is known at once from

that sphere, of what faith and of what charity he is, and many things in which he is interested, though at the time he is thinking nothing about them. Such things constitute the life of the mind of every one, and keep themselves perpetually there. These statements might be illustrated by very many things with man, as by the various reflections, by the affections, and by the actions impressed from infancy, and the like, which are continually present and rule, though nothing is manifestly thought about it. The case is the same with love to the neighbor, with love to God, with the love of good and truth, and with faith — they who are in them perpetually will them and think them; for these are in them, and when they are within they are called universally reigning (n. 6159, 6571, 7648).

8068. *That the law of Jehovah may be in thy mouth.* That this signifies that the Divine truth may be in every thing which proceeds thence, is evident from the signification of the law of Jehovah, as the Divine truth (see n. 7463); and from the signification of being in the mouth, as being in every thing which proceeds thence, that is, from the understanding and the will; for in the mouth is the speech, and in the speech there is each part of the mind, the intellectual as well as the voluntary, the intellectual in the sense of the expressions and subjects, the voluntary in the affection which gives life to the speech.

8069. *For with a strong hand hath Jehovah brought thee out of Egypt.* That this signifies that by Divine power they were liberated, is evident from the signification of the strong hand of Jehovah, as the Divine power of the Lord; and from the signification of bringing out, as liberating (see n. 8050).

8070. *Thou shalt therefore keep this statute in its season from year to year.* That this signifies that that law of order should be in that state continually, is evident from the signification of statute, as a law of order (see n. 7884, 7995), from the signification of time, as state (n. 2625, 2788, 2837,

3254, 3356, 3404, 3827, 3938, 4814, 4882, 4901, 4916, 6110, 7381), hence in its season, or at its stated time, means in that state; and from the signification of year, as an entire period from beginning to end (n. 2906), thus from year to year means continually.

8071. Verses 11–16. *And it shall be when Jehovah shall have brought thee into the land of the Canaanite, as He sware unto thee and to thy fathers, and shall have given it thee, that thou shalt cause to pass over unto Jehovah all that openeth the womb, and all that openeth, the offspring of a beast, which shall be to thee males, shall be Jehovah's. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck: and every firstborn of man among thy sons shalt thou redeem. And it shall be when thy son asketh thee to-morrow, saying, What is this? that thou shalt say unto him, By strength of hand Jehovah brought us out from Egypt, from the house of bondmen: and it came to pass, when Pharaoh hardened against sending us away, that Jehovah slew every firstborn in the land of Egypt, from the firstborn of man even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; but all the firstborn of my sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes: for by strength of hand Jehovah brought us forth out of Egypt.* "And it shall be when Jehovah shall have brought thee into the land of the Canaanite" signifies the region of heaven occupied by those who are in evil and falsity; "as He sware unto thee and to thy fathers, and shall have given it thee" signifies which was promised by the Divine to those who are in good and truth; "that thou shalt cause to pass over unto Jehovah all that openeth the womb" signifies the faith of charity which is of regeneration, that it is the Lord's; "and all that openeth, the offspring of a beast, which shall be to thee" signifies all charity which is of the

new birth ; "males" signifies which is of the truth of faith ; "shall be Jehovah's" signifies that it is the Lord's. "And all that openeth of an ass thou shalt redeem with one of the flock" signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein ; "and if thou wilt not redeem it, then thou shalt break its neck" signifies that if the truth of innocence be not therein, it is to be separated and rejected ; "and every firstborn of man among thy sons shalt thou redeem" signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof. "And it shall be when thy son asketh thee" signifies perception from truth which is of conscience ; "to-morrow" signifies always when it is done ; "saying, What is this?" signifies inquiry why it is so ; "that thou shalt say unto him" signifies answer ; "By strength of hand Jehovah brought us out from Egypt, from the house of bondmen" signifies that by the Divine power of the Lord they were liberated from spiritual captivity ; "and it came to pass, when Pharaoh hardened against sending us away" signifies when they who infested by falsities made themselves obstinate that these should not be liberated : "that Jehovah slew every firstborn in the land of Egypt" signifies that all were damned who were in faith separate from charity ; "from the firstborn of man even to the firstborn of beast" signifies the falsity of faith separate interior and exterior ; "therefore I sacrifice to Jehovah all that openeth the womb, being males" signifies that therefore the faith of charity, which is of the new birth, is to be ascribed to the Lord ; "but all the firstborn of my sons I redeem" signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof. "And it shall be for a sign upon thine hand" signifies that it shall be perpetually in the will ; "and for frontlets between thine eyes" signifies that it shall be perpetually in the understanding ; "for by strength of hand Jehovah brought us forth out of Egypt" signifies that by the Divine power of the Lord they were liberated.

8072. *And it shall be when Jehovah shall have brought thee into the land of the Canaanite.* That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from what was stated above (n. 8054).

8073. *As He sware unto thee and to thy fathers, and shall have given it thee.* That this signifies which was promised by the Divine to those who are in good and truth, is evident from what was said above (n. 8055), where similar words occur.

8074. *That thou shalt cause to pass over unto Jehovah all that openeth the womb.* That this signifies that the faith of charity which is of regeneration is the Lord's, is evident from the signification of causing to pass over, as ascribing, in like manner as of sanctifying (see above n. 8042) and sacrificing (see below n. 8088); and from the signification of that openeth the womb, as faith from charity, which is the faith of the regenerate man — as shown above (n. 8042, 8043). That Jehovah is the Lord may also be seen above (n. 8046).

8075. *And all that openeth, the offspring of a beast.* That this signifies all charity which is of the new birth, is evident from the signification of all that openeth the womb, as faith from charity, which is of the new birth (as above n. 8043); and from the signification of the offspring of a beast, as affection for good (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198), thus the good of charity.

8076. *Which shall be to thee males.* That this signifies which is of the truth of faith, is evident from the signification of male, as the truth of faith (see n. 2046, 4005, 7838).

8077. *Shall be Jehovah's.* That this signifies that it is the Lord's, since by Jehovah in the Word no other is meant than the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956). The contents of these two verses are not further explained

here, because they were before explained in the second verse of this chapter (n. 8042–8045).

8078. *And all that openeth of an ass thou shalt redeem with one of the flock.* That this signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein, is evident from the signification of all that openeth, as what is first produced from the regenerate state, or the firstborn, thus faith — that the firstborn is faith has been shown heretofore; and from the signification of an ass, as the natural, for by an ass is signified knowledge (n. 5492, 5741), also service (n. 5958, 6389), thus also the natural, for knowledges are of the natural, and the natural in respect to the spiritual is service, therefore by the firstling of an ass is signified faith merely natural — of which presently; and from the signification of redeeming, as giving another thing in its place. That redeeming has this signification, is plain from the full meaning of the words, namely, of these — the firstling of an ass thou shalt not cause to pass over to Jehovah, but shalt redeem with one of the flock. That causing to pass over 2
to Jehovah means ascribing to the Lord, in like manner as sanctifying and sacrificing, has been shown just above (n. 8074); thus not causing to pass over, but redeeming, means not ascribing, but giving another thing in its place. The meaning is further evident from the signification of one of the flock, as the truth of innocence. That one of the flock is the truth of innocence, is because by one of the flock is meant a lamb or a kid, and by these is signified innocence (n. 3519, 3994, 7840), here, the truth of innocence, because it is not said a lamb or a kid, but one of the flock. From all this it is plain that by all that openeth of an ass thou shalt redeem with one of the flock, is signified that faith merely natural is not to be ascribed to the Lord, but the truth of innocence which is therein. Faith merely 3
natural is the faith which is introduced by an external and not an internal way, as sensuous faith, which consists in be-

lieving a thing to be so, because the eye hath seen, and the hand hath touched. This is the faith concerning which the Lord said to Thomas, *Because thou hast seen* [Me], *thou hast believed: blessed are they that have not seen, and yet have believed* (John xx. 29); also as the faith of miracles, which consists in believing a thing to be so merely from the miracles, concerning which faith see above (n. 7290), also as the faith of authority, which consists in believing a thing to be so, because another, to whom credence is
4 given, has said it. But spiritual faith is faith which is introduced by an internal and at the same time an external way; the introduction by an internal way causes it to be believed, and then what is introduced by an external way causes it to be confirmed. The spiritual of faith is affection for charity, and from this affection for truth for the sake of good use and for the sake of life; these make faith to be spiritual. The introduction of faith by an internal way is effected by the reading of the Word, and by enlightenment at the time from the Lord, which is granted according to the quality of the affection, that is, according to the
5 end sought in learning the truth. From these things it may now be evident what faith merely natural is, and that this faith, because it is not spiritual, cannot be ascribed to the Lord, that is, be acknowledged and believed to be from the Lord; for the Lord flows in through affection for truth and good. That faith is internal affection may be seen above (n. 8034). The truth of innocence, which may be in that faith and be accepted by the Lord, is what is believed to be so from innocence. From these things it is now plain how it is to be understood that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein.

8079. *And if thou wilt not redeem it, then thou shalt break its neck.* That this signifies that if the truth of innocence be not therein, it is to be separated and rejected, is evident from the signification of not redeeming, as not

ascribing to the Lord, but giving another thing in its place — as just above (n. 8078); and from the signification of breaking the neck, as separating and rejecting. Breaking the neck has this signification, because the neck signifies the conjunction of interiors with exteriors (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033), thus breaking the neck signifies separation and rejection, namely, of faith merely natural, if the truth of innocence be not therein.

8080. *And every firstborn* [*of man*] *among thy sons shalt thou redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof, is evident from the signification of the firstborn, as faith (see n. 352, 2435, 6344, 7035, 8042); from the signification of sons, as truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of redeeming, as giving another thing in its place — as above (n. 8074, 8078). That it means that they are not to be ascribed, follows from the full meaning of these words, And every firstborn of man among thy sons thou *shalt not cause to pass over*, that is, *shalt not sacrifice*, but shalt redeem — not to cause to pass over meaning not to ascribe, as above (n. 8074, 8078). From these things it is plain that by every firstborn of man among thy sons thou shalt redeem, is signified that the truths of faith are not to be ascribed to the Lord, but another thing in their place; that this other thing is the good of faith may be evident from this, that by the firstborn in general is signified the good of faith, as above (n. 8042, 8043), but when it is said the firstborn of man among his sons, the truth of faith; for there is the truth of faith, and there is the good of faith. That the good of faith, or charity, is this other 2
thing, which is to be ascribed to the Lord instead of the truths of faith, may also be evident from this, that the firstborn of the sons of Israel were not taken, but in their place the Levites, and this for the reason that by Levi was represented the good of faith, or charity (n. 3875, 4497, 4502, 4503); that the tribe of Levi was taken in place of

all the firstborn, may be seen in Numbers (iii. 12, 13, 40 to the end; viii. 16–18). That the good of faith is this other thing which is to be ascribed to the Lord, may also be evident from this, that faith without charity is not faith (n. 654, 724, 1162, 1176, 2231, 2343, 2349, 2429, 2839, 2982, 3146, 3325, 3849, 3865, 4368, 5351, 7039, 7082–7084, 7342, 7950); also from this, that the good of faith is actually in the first place, but the truth of faith only apparently (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273); thus that charity is the firstborn (n. 3325,
3 3494, 4925, 4926, 4928, 4930). That the truth of faith viewed in itself without its good is not to be ascribed to the Lord, that is, to be given to Him, or acknowledged to be from Him, is because no truth of faith has any life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing it and doing it (n. 7835). When therefore it becomes the good of faith, then it is acknowledged by the Lord as His, for the Lord gives faith mediately by its good. Also every truth of faith with the man of the spiritual church becomes the good of faith, when he is being regenerated, and it then first be-
4 comes the Lord's. The law concerning the redemption of the firstborn of man was enacted for this end, that they might not sacrifice their sons, which was customary among the Gentiles, with whom the statutes of the Ancient Church, which was a representative church, remained, but in process of time were wholly adulterated. That the firstborn were to be sanctified to God, was one of the statutes of the Ancient Church, but by sanctifying they began to understand sacrificing. The posterity of Jacob also inclined to do likewise; wherefore that law was unfolded to them, and to prevent their doing so the Levites were taken in place of the firstborn, as was declared. That law was unfolded according to its correspondent sense in the spiritual world, which is, that the truths of faith are not holy, thus neither to be

sanctified nor ascribed, but the goods of faith. Sanctification also was afterward thus understood, that they should give or present the firstborn to Jehovah, and offer a sacrifice for him, according to these words in Luke — *When the days of their purification according to the law of Moses were fulfilled, they brought Jesus up to Jerusalem, to present him to the Lord — As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord — and to offer a sacrifice* (ii. 22–24).

8081. *And it shall be when thy son asketh thee.* That this signifies perception from truth which is of conscience, is evident from the signification of asking, as knowledge from perception (see n. 5597, 5800, 6250); and from the signification of son, as truth (n. 489, 491, 533, 1147, 2623, 3373); that it is perception from truth which is of conscience, is plain from what has been explained above (see n. 7935), where similar words occur. It is said from truth which is of conscience, because the conscience of those who are of the spiritual church is the conscience of truth, for it is procured from the doctrines of the church which are believed to be true, whether they are true or not; but then they become truths of conscience, when they become * also of the life.

8082. *To-morrow.* That this signifies always when it is done, is evident from the signification of to-morrow, or the day of the morrow, as what is eternal (n. 3998), thus also what is perpetual or always, in the present case always when it is done.

8083. *Saying, What is this?* That this signifies inquiry why it is so, and that *thou shalt say unto him* signifies answer, is evident, without explication.

8084. *By strength of hand Jehovah brought us out from Egypt, from the house of bondmen.* That this signifies that by the Divine power of the Lord they were liberated from

*The Latin has *non* here — "do not become."

spiritual captivity, is evident from what was said above (n. 8049, 8050).

8085. *And it came to pass, when Pharaoh hardened against sending us away.* That this signifies when they who infested by falsities made themselves obstinate, that these should not be liberated, is evident from the signification of hardening, as making himself obstinate (see n. 7272, 7300, 7305); from the representation of Pharaoh, as those who infested by falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of sending away, as liberating.

8086. *That Jehovah slew every firstborn in the land of Egypt.* That this signifies that all were damned who were in faith separate from charity, is evident from the signification of the firstborn of Egypt, as faith separate from charity (see n. 7039, 7779); that by their death is signified the damnation of those who were in that faith and in the life of evil, may be seen above (n. 7766, 7778).

8087. *From the firstborn of man even to the firstborn of beast.* That this signifies the falsity of faith separate interior and exterior, is evident from the signification of the firstborn of Egypt, as faith separate from charity (n. 8086), thus the falsity of faith — for they who separate faith from charity both in doctrine and in life must needs be in falsity, because evil of life continually operates and produces a persuasion of falsity conformable to itself, and if truth is offered, it at once causes it by sinister application to conform itself, thus falsifies it; and from the signification of man and beast, as what is interior and exterior (n. 7424, 7523).

8088. *Therefore I sacrifice to Jehovah all that openeth the womb, being males.* That this signifies that therefore the faith of charity which is of the new birth is to be ascribed to the Lord, is evident from the signification of sacrificing to Jehovah, as ascribing to the Lord — by sacrificing is here signified the like as by sanctifying in the

second verse of this chapter, and by causing to pass over in the twelfth verse. That by sanctifying to Jehovah is meant ascribing to the Lord, may be seen above (n. 8042), and the same also by causing to pass over (n. 8074). By ascribing is meant not to claim to one's self but to confess and acknowledge that it is from the Lord. The meaning is further evident from the signification of, that openeth the womb, as the things which are of faith from charity (n. 8043)—that these are things of the new birth, may be seen above (n. 8042); and from the signification of male, as the truth of faith (n. 2046, 4005, 7838).

8089. *But all the firstborn of my sons I redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof, is evident from what was shown above (n. 8080), where similar words occur.

8090. *And it shall be for a sign upon thine hand.* That this signifies that it shall be perpetually in the will, and that *for frontlets between thine eyes* signifies that it shall be perpetually in the understanding, and that *for by strength of hand Jehovah brought us forth out of Egypt* signifies that by the Divine power of the Lord they were liberated, is evident from what was explained above at the ninth verse of this chapter, where similar words occur (see n. 8066, 8067, 8069).

8091. Verses 17, 18. *And it came to pass, when Pharaoh had sent the people away, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, by the way of the wilderness by the Red Sea: and the sons of Israel went up girded out of the land of Egypt.* "And it came to pass, when Pharaoh had sent the people away" signifies when they who infested released those who were of the spiritual church; "that God led them not by the way of the land of the Philistines" signifies that it was provided by the Divine that they should

not pass to the truth of faith which is not from good; "although that was near" signifies that it first comes up; "for God said" signifies the Divine foresight; "Lest peradventure the people repent when they see war" signifies that they would decline from truth by reason of assaults; "and they return to Egypt" signifies that from this there would be a lapse into falsities, which are altogether contrary to the truths and goods of faith. "But God led the people about, by the way of the wilderness" signifies that under Divine guidance they were led to confirm the truths and goods of faith through temptations; "by the Red Sea" signifies the damnation which they were first to pass through; "and the sons of Israel went up girded out of the land of Egypt" signifies that they were delivered from a state of infestations, and so prepared to sustain temptations.

8092. *And it came to pass, when Pharaoh had sent the people away.* That this signifies when they who infested released those who were of the spiritual church, is evident from the signification of sending away, as releasing; from the representation of Pharaoh, as those who infested by falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of the sons of Israel, who are here the people, as those who were of the spiritual church —of which above (n. 8044).

8093. *That God led them not by the way of the land of the Philistines.* That this signifies that it was provided by the Divine that they should not pass to the truth of faith which is not from good, is evident from the signification of, God led them not by the way, as that it was provided by the Divine that they should not pass, for by leading, when by God, is signified providence, and by way is signified truth (see n. 627, 2333), here passing to the truth; and from the representation of the Philistines, as those who are acquainted with the knowledges which belong to faith, and are not in the life of charity (n. 1197, 1198, 3412, 3413),

thus those who are in the truth of faith which is not from good. That by the Philistines and their land this is signified, may be evident from the passages in the Word where they are named, especially in Jeremiah (chap. xlvii.), where they are described; also in Joel (chap. iii. 5, 6); and likewise from the historicals of the Word, where are described the wars between the sons of Israel and the Philistines, and their subjugation by the Philistines, and then of the Philistines by the sons of Israel. By the Philistines are there represented those who are in faith separate, or to whom acquaintance with the knowledges which belong to faith is the principal thing, but not a life according thereto, consequently those who teach and believe that faith alone saves. The opinion concerning faith alone or separate is 2
not new, or of this time only, but had existed in the ancient churches, and gained strength with evil of life. It is also described in the Word throughout, but by names: first by Cain, that he slew his brother Abel (see n. 337, 340, 1179); Cain there, in the internal representative sense, is such faith, and Abel is charity. It is also described by Ham, when he was cursed by his father (n. 1062, 1063); afterward by Reuben, that he went up to his father's bed (n. 3870, 4601); and by Simeon and Levi, that they slew Hamor and the men of Shechem, and were therefore cursed by their father (n. 3870, 6352). That faith is also described by the Egyptians and by their firstborn being slain (see n. 7766, 7778), and by the Egyptians being overwhelmed in the Red Sea. It is also described by the Philistines (n. 3412, 3413), and likewise by Tyre and Sidon throughout the prophets, where by the Philistines is signified acquaintance by memory with the knowledges which belong to faith, and by Tyre and Sidon the knowledges themselves interior and exterior Lastly it is also described by Peter, when he thrice denied the Lord (n. 6000, 6073)—but see what has been already shown concerning this faith (n. 36, 379, 389, 916, 1017, 1076, 1077, 1162, 1176, 1798, 1799,

1834, 1844, 2049, 2116, 2228, 2231, 2261, 2343, 2349, 2364, 2383, 2385, 2401, 2435, 2982, 3146, 3242, 3325, 3412, 3413, 3416, 3427, 3773, 4663, 4672, 4673, 4683, 4721, 4730, 4766, 4783, 4925, 5351, 5820, 5826, 6269, 6272, 6273, 6348, 6353, 7039, 7097, 7127, 7317, 7502, 7545, 7623–7627, 7724, 7779, 7790, 7950).

8094. *Although that was near.* That this signifies that it first comes up, is evident from the signification of near, when it is said of faith separate, as that it first comes up. How it is to be understood that opinion concerning faith separate or alone first comes up, shall be briefly told. Evil of life has with it its own falsity, which falsity lies concealed with the man who is in evil of life, and sometimes he is ignorant that it is with him; but as soon as he thinks concerning the truths of the church, and especially concerning salvation, then that falsity comes forth and manifests itself, and if it cannot deny the truth itself in its general statement, it then explains it in favor of its own evil, and thus falsifies it. When therefore he thinks about faith and charity, which are the essentials of the church and of salvation, then at once faith comes up, but not charity, because charity is opposite to evil of life; for this reason also he removes charity, and chooses faith alone. From this it is plain that the truths of faith are near, but not the goods of faith, that is, that the former come up first, and not the
a latter. From this erroneous and false principle afterward follow many false and erroneous ideas, as that good works do nothing for salvation; that a man's life does not follow him after death; that man is then saved from mercy alone by faith, howsoever he has lived in the world; that the most wicked may be saved by faith at the last hour of his life; that evils may be wiped away in a moment. These and such like things are thought out and established from that principle, and are then so many links in a chain. But they would be perceived to be altogether otherwise, if charity and life were the first principle.

8095. *For God said.* That this signifies Divine foresight, is evident from the signification of God said, when of things future, as Divine foresight (see n. 5361, 6946).

8096. *Lest peradventure the people repent when they see war.* That this signifies that they would decline from the truth by reason of assaults, is evident from the signification of repenting, as declining from the truth — of which in what follows; and from the signification of war, as spiritual combats (see n. 1664, 1788, 2686), thus assaults. That repenting means declining from truth, is because by the departure of the sons of Israel from Egypt, and by their stay in the wilderness, and by their introduction into the land of Canaan, is signified that they were led continually to good, and so to heaven. Hence by repenting and returning to Egypt is signified going away from good, thus declining from truth; for by Egypt or the Egyptians are signified those who are in faith separate from charity, and who are opposed to the truths of the church (n. 6692, 7039, 7097, 7317, 7766, 7926). As regards assaults from 2
those who are in the truth of faith which is not from good, who are signified by the Philistines, it is to be known that they in the other life infest the well disposed, and continually assault the good of faith or charity; for the principles which they adopted in the world, they carry with them into the other life and retain until they are vastated, that is, are deprived of all memory of the knowledges of faith, and are let down into hell. There are at this day great numbers of such spirits, and they dwell to the right in front, in a plane beneath the sole of the foot; their habitation is a kind of city. It has been often granted me to speak with them thence, and to hear their reasonings in favor of faith alone, which are acute, and their assaults against charity, which are stubborn. These now are the things which in the internal sense are meant by their being led not by the way of the land of the Philistines, and by their peradventure repenting when they should see war.

8097. *And they return to Egypt.* That this signifies that from this there would be a lapse into falsities which are altogether contrary to the truths and goods of faith, is evident from the signification of Egypt, as what is contrary to the truths and goods of faith (see n. 6692, 7039, 7097, 7317, 7766, 7926); that to return thither means to lapse into falsities, is plain.

8098. *But God led the people about, by the way of the wilderness.* That this signifies that under Divine guidance they were led to confirm the truths and goods of faith by temptations, is evident from the signification of God led, as Providence (see n. 8093), or what is the same, Divine guidance; and from the signification of the way of the wilderness, as to undergo temptations, thus to confirm the truths and goods of faith, for they are confirmed by temptations. By the wilderness is signified where the land is uninhabited and uncultivated (see n. 2708), in the spiritual sense, where are no good and truth, also where truth is not yet conjoined with good. Thus by the wilderness is signified the state of those with whom the conjunction will be effected; and because the conjunction is not effected except by temptations, these also are signified, but when the number forty is adjoined, whether forty years, or forty months, or forty days; for forty signifies temptations and their duration whatsoever it be (n. 730, 862, 2272, 2273). These things are signified by the sojournings of the sons of Israel in the wilderness forty years; and the temptations also which they underwent are described. That they were led into the wilderness that they might undergo those temptations and thus represent them, is plain from these words in Moses — *Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that He might afflict thee, to tempt thee, to know what was in thy heart. . . . He fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might tempt thee, to do thee good in thy*

posterity (Deut. viii. 2, 6). Inasmuch as by forty were signified temptations and their durations, and by the wilderness the state of those who undergo them, therefore also the Lord, when He was tempted, went out into the wilderness, and was there forty days (Matt. iv. 1, 2 and following verses: Luke iv. 1, 2 and following verses: Mark i. 12, 13).

8099. *By the Red Sea.* That this signifies damnation which they were first to pass through, is evident from the signification of the Red Sea, as the hell where they are who are in faith separate from charity, and in the life of evil; and inasmuch as the Red Sea means hell, it means also damnation. In regard to their having first to pass through damnation, the case is this. They who were of the spiritual church, and until the coming of the Lord were detained in the lower earth and there infested by those who were in faith separate from charity — who have been treated of in the preceding chapters — when they were liberated thence, were not immediately taken up into heaven, but were first brought into another state of purification, which is that of temptations; for the truths and goods of faith can neither be confirmed nor conjoined without temptations, and before these were confirmed and conjoined, they could not be elevated into heaven. These things were represented by the sons of Israel not being immediately introduced into the land of Canaan, but first led into the wilderness, where they remained for forty years, and in the meantime underwent various temptations described in the books of Moses. As to this, that they first passed 2
through the Red Sea, by which is signified the hell of those who are in faith separate and in the life of evil, thus through the midst of damnation, it is to be known that this hell is in front at a depth beneath the hells of adulterers and extends itself rather widely toward the left, being separated from the hells of adulterers by waters as of a sea. To the right there, but at a greater depth, is where those are gathered together who are in the truth of faith, but not

in the good of faith, who are signified by the Philistines — of whom just above (n. 8096); but the lower earth, where those are who are infested, is beneath the sole of the foot, a little in front. They who are liberated from infestations are not led toward the right, for in that quarter are those who are signified by the Philistines, but they are led to the left, through the midst of the hell above spoken of, and emerge to the left, where there is as it were a wilderness. That they who are delivered from infestations pass through by this way, it has been twice given me to see. When they pass through, they are so protected by the Lord that not the slightest evil can touch them, still less any thing of damnation, for they are encompassed with a column of angels, with whom the Lord is present: this was represented by the passage of the sons of Israel through
3 the Red Sea. This also was meant by these words in Isaiah — *Awake, awake, put on strength, O arm of Jehovah! . . . Art thou not it that dried up the sea, the waters of the great deep; and maketh the depths of the sea a way for the redeemed to pass over?* (li. 9, 10) — where the arm of Jehovah is the Lord as to the Divine Human; the waters of the great deep and the depths of the sea are the hell where are those who are in faith separate from charity and in a life of evil; the waters as of a sea beneath which they are, are falsities, for falsities in the other life are seen as dense and dark clouds, and also as floods of water (n. 739, 4423, 7307); the redeemed who were to pass over are
4 they who are liberated by the Lord. Again in the same prophet: Jehovah *remembered the days of old, Moses, and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put His holy spirit within them?* (lxiii. 11.) In this prophetic enunciation by Moses is meant the Lord, Who is also the shepherd of the flock; by the people, whom He brought up out of the sea, they who were liberated from
5 damnation. And in Jeremiah: *The earth trembled at the*

noise of their fall; there was a cry, the noise whereof was heard in the Red Sea (xlix. 21). The Red Sea stands for hell, for Edom and its damnation are there described, and it is said that the noise thereof was heard from the Red Sea, when yet they were not immersed in that sea, but the Egyptians; for this reason it is plain that the Red Sea signifies hell and damnation. By Edom are here signified those who from the evil of self-love reject the truths of doctrine, and embrace falsities (n. 3322). From these things it may now be evident what is signified by the Red Sea in the internal representative sense, and what by the passage of the sons of Israel, and by the immersion of the Egyptians therein, as described in the following chapter.

8100. *And the sons of Israel went up girded out of the land of Egypt.* That this signifies that they were delivered from a state of infestations, and thus prepared to sustain temptations, is evident from the signification of going up girded, as being prepared, here for sustaining temptations, because they were led by the way of the Red Sea into the wilderness — that the wilderness is a state of undergoing temptations may be seen above (n. 8098); from the representation of the sons of Israel, as those who are of the spiritual church — of which frequently above; and from the signification of the land of Egypt, as a state of infestations (see n. 7278). To go up out of the land of Egypt is to be delivered or liberated. From this it is plain that by the sons of Israel going up girded out of the land of Egypt is meant that they were delivered from a state of infestations, and thus prepared to sustain temptations. What the difference is between temptations and infestations, may be seen above (n. 7474).

8101. Verse 19. *And Moses took the bones of Joseph with him: for taking he had taken an oath of the sons of Israel, saying, Visiting God will visit you; and ye shall carry up my bones away hence with you.* "And Moses took the bones of Joseph with him" signifies the represent-

ative of the church, which there was with them; "for taking he had taken an oath of the sons of Israel, saying" signifies a binding; "Visiting God will visit you" signifies when that last state and first state of the church should come; "and ye shall carry up my bones away hence with you" signifies, as above, the representative of the church with them, not the church, which indeed is in what is internal.

8102. It is needless to explain these words further, because they have been before explained at the twenty-fourth and twenty-fifth verses of the fiftieth chapter of Genesis, where like words occur (see n. 6590, 6592).

8102½. Verses 20–22. *And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.* "And they took their journey from Succoth, and encamped in Etham" signifies a second state after they were liberated; "in the edge of the wilderness" signifies the first state of temptations. "And Jehovah went before them" signifies the continual presence of the Lord; "by day in a pillar of cloud" signifies when there was a state of enlightenment, that it was tempered by obscurity of truth; "to lead them the way" signifies Divine guidance; "and by night in a pillar of fire, to give them light" signifies when there was a state of obscurity, that it was tempered by enlightenment from good; "that they might go by day and by night" signifies thus life in each state. "The pillar of cloud by day, and the pillar of fire by night, departed not from before the people" signifies the presence of the Lord that it was perpetual.

8103. *And they took their journey from Succoth, and encamped in Etham.* That this signifies a second state

after they were liberated, is evident from this, that the journeyings and encampments of the sons of Israel, after they went forth from Egypt, signify the spiritual states of those who were liberated by the Lord — concerning whom see above. The changes of states are signified by the journeys from one place to another, and the stations there; the second state is here signified by the journeying from Succoth to Etham, because the first state was signified by the journeying from Rameses to Succoth (see n. 7972). And by journeyings are signified in the internal sense of the Word states and institutes of life — as shown above (n. 1293, 3335, 5605), and by encampments the orderly arrangements of truth and good, which are of life (n. 4236).

8104. *In the edge of the wilderness.* That this signifies the first state of temptations, is evident from the signification of a wilderness, as a state for undergoing temptations — as shown above (n. 8098); and as that state commenced in the edge of the wilderness, therefore by the edge of the wilderness is signified the first state.

8105. *And Jehovah went before them.* That this signifies the continual presence of the Lord, is evident without explication; that Jehovah is the Lord, may be seen above (n. 8046).

8106. *By day in a pillar of cloud.* That this signifies when there was a state of enlightenment, that it was tempered by obscurity of truth, is evident from the signification of by day, or in the day, as in a state of enlightenment — for the times of day, as morning, midday, evening, and night, correspond to the various degrees of enlightenment which are of intelligence and wisdom in the other life (see n. 5672, 5962, 6110), whence day means a state of enlightenment or of clear perception, and night a state of non-enlightenment, or of obscure perception (n. 7680); and from the signification of cloud, as obscurity of truth, for the reason that a cloud takes away the brightness of light from the sun, and also tempers it. In the Word throughout it is 2

said that Jehovah was seen in a cloud, and that He was girded with a cloud, also that beneath His feet was a cloud; in which passages by cloud is meant obscurity of truth, specifically the literal sense of the Word, for this sense in respect to the internal sense is the obscurity of truth (see preface to Gen. xviii; also n. 4391, 5922, 6343, 6752). This was signified by the cloud when the Lord was seen by Peter, James, and John in glory (Luke ix. 34); when from Mount Sinai by the people, and when by Moses upon his going unto Him there (Exod. xix. 9; xx. 18; xxiv. 15–18; xxxiv. 5); and also by this, that the Lord so often said that He would come in the clouds of heaven (Matt. xxiv. 30; xxvi. 63, 64: Mark xiii. 26; xiv. 61, 62: Luke xxi. 27).

3 The literal sense of the Word is called a cloud, because the internal sense, which is called glory, cannot be comprehended by man except he be regenerated, and so enlightened. The internal sense of the Word, or truth Divine in its glory, if it appeared before a man not regenerated, would be as thick darkness, in which he would see nothing at all, and by which also he would be blinded, that is, would believe nothing. From these instances it may be evident what is signified by a cloud by day, namely, obscurity of

4 truth, and when said of the Word it is the literal sense. It is said in a pillar of cloud and of fire, because by a pillar is signified a stay which supports (see Jer. i. 18: Ps. lxxv. 3: Apoc. iii. 12: Job ix. 6); and it is predicated of the natural, because the natural is like a support or basis to the spiritual; for the spiritual terminates in the natural, and there rests. Therefore it is that the feet of the angel descending from heaven appeared as pillars of fire (Apoc. x. 1); for by feet is signified the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328).

8107. *To lead them the way.* That this signifies Divine guidance, is evident from the signification of leading the way, when said of Jehovah, as Providence and Divine guidance (see n. 8093, 8098).

8108. *And by night in a pillar of fire, to give them light.* That this signifies when there was a state of obscurity, that it was tempered by enlightenment from good, is evident from the signification of night, as a state of obscurity (see n. 1712, 6000) ; from the signification of fire, as the good of love (n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852) ; and from the signification of giving light, as enlightenment. That Jehovah or the Lord was seen or went before in a pillar of cloud by day and in a pillar of fire by night, was because thereby was represented the state of heaven, for in heaven there are perpetual variations and changes of state ; for the angels are continually being perfected, which cannot in any wise be effected without perpetual changes of states. In general those variations and changes are as the changes of times in the world, namely, as the changes of the times of the year — spring, summer, autumn, winter, and again spring ; and as the changes of the times of the day — morning, midday, evening, night, and again morning. When it is morning and midday in heaven, there is enlightenment of the understanding from the Lord, but then the enlightenment is tempered by obscurity of truth, as by a cloud ; and when it is evening and night there, they have obscurity of understanding, but this is tempered of the Lord by the good of love, as by a fire which gives light. These are the things which were represented by the pillar of cloud by day and the pillar of fire by night with the sons of Israel in the wilderness.

8109. *That they might go by day and by night.* That this signifies life in each state, is evident from the signification of going and journeying, as living (see n. 3335, 3690, 5493, 5605) ; and from the signification of day, as a state of enlightenment, and of night, as a state of obscurity — of which just above (n. 8106, 8108), thus both states.

8110. *The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.* That this signifies that the presence of the Lord was perpetual, is

evident from what has been now unfolded; for so the angels, in whose midst was the Lord, appeared before the people.

THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED.

8111. By long continued conversation with the spirits of the earth Jupiter, it became evident that they are better disposed than the spirits of some other earths. Their approach when they came to me, their tarrying, and their influx at the time, were so gentle and sweet as cannot be described. Goodness of disposition manifests itself in the other life by gentleness and sweetness. These qualities with them are very clearly distinguishable from the gentleness and sweetness of the good spirits of our earth.

8112. When any slight disagreement exists among them, there appears to them as it were a slender ray of white light, like that of lightning, or a little band in which are glittering stars. These are signs of disagreement; but the disagreement among them is quickly adjusted. Stars when they are glittering and at the same time wandering, are not a good sign, but glittering fixed stars are a good sign.

8113. I was able to recognize the presence of the spirits of Jupiter, not only from the gentleness and sweetness of their approach and influx, but also from this, that for the most part their influx was into the face, and that they made it smiling and cheerful, and continually so during their presence. It was said that they so dispose the countenances of the inhabitants of their earth, for they wish to inspire them with tranquillity and enjoyment of heart. The tranquillity and enjoyment with which they inspired me, sensibly filled my breast and heart. Then were removed desires and anxieties about the future, which induce intranquillity and discomfort and excite and agitate the mind into various perturbations. From this it could be

evident to me what was the quality of the life of the inhabitants of the planet Jupiter. I was told by them that they do not fear death, except in some degree on account of the loss of wife and children, for the reason that they know of a certainty that the death of the body is the continuation of life, and that after it they will become more happy.

8114. It was perceived that they had a state of happiness still interior, and that they were susceptible of receiving a state of happiness still more interior. This is perceived by their interiors not being closed, but open to the Lord; for the more open the interiors are, the more susceptible they are of receiving Divine good and Divine happiness. It is the reverse with those who do not live in the order of heaven; with such the interiors are closed and the exteriors open to hell, whence flow in contempt of others, hatred, revenge, and cruelty, which they enjoy against those who do not fawn upon them, or do not favor their lusts.

8115. The spirits of the earth Jupiter cannot be together with the spirits of our earth, because these are of a quite different genius, and do not love the enjoyment of tranquillity as they do. They were surprised when they heard that those from our earth who become angels are of an entirely different heart, and retain scarcely anything similar to their state when they were spirits. That they might know that it was so, there came choirs one after another from heaven, consisting of angels from our earth. Choirs consist of many thinking, speaking, and acting together in unity, in a continued series. The celebration of the Lord in the heavens is for the most part effected by choirs (see n. 1648, 1649, 2595, 2596, 3350, 5182). Those choirs gave so much delight to the spirits of Jupiter who were with me, that they seemed to themselves as it were taken up into heaven. This glorification by choirs continued about an hour. The delights which the spirits received

from it were communicated to me and I was enabled to perceive them. They said that they would tell this to their associates who were elsewhere.

8116. They related that the multitude of men in the region of the earth where they dwelt was as great as the earth could sustain, though the earth was fruitful, and abounded in all things; that the inhabitants there desire no more than enough for the necessities of life, and that for that reason the multitude of men is so great.

8117. They related further that they are there distinguished into tribes, families, and houses, and that they all dwell separately with their own, and that their intercourse is mostly with their kindred; moreover that never does any one desire the goods of another, and that neither does it enter into the mind to claim anything thereof to themselves, still less to invade and plunder, which they regard as a crime against human nature, and abominable. When I would have told them that in this earth there are wars, plunderings, and murders, they turned themselves away and were averse to hear.

8118. It has been told me by angels that the most ancient people on this earth dwelt in like manner, that is, distinguished into tribes, families, and houses; that they were all content with their own possessions; and that to grow rich from the possessions of others, and to rule over them, was at that time altogether unknown. On this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times; and such being the state of man, innocence also then reigned, and with innocence, wisdom. Every one then did good from good, and justice from justice. To do what is good and just with a view to self-honor, or for the sake of gain, was a thing unknown. At the same time they spoke nothing but what was true, and this not so much from truth, as from good, that is, not from the understanding separate, but from the will conjoined. Such were the ancient times.

Wherefore angels could then converse with men, and lead their minds almost separated from corporeal things with themselves into heaven, and conduct them around, and show them the magnificent and happy things there, and likewise communicate to them their own happiness and enjoyment. These times were also known to ancient writers, and were called by them the golden and also the Saturnian ages. Those times were of this nature because, as already 2
said, they lived distinguished into tribes, and tribes into families, and families into houses, and each house dwelt by itself; and because it never then entered into any one's mind to invade the inheritance of another, and acquire to himself thence wealth and dominion. Self-love and the love of the world were then far away, and every one from his heart was glad of his own, and not less of another's good. But in succeeding times this scene was changed 3
and totally reversed, when the lust of dominion and of possessing the goods of others invaded the mind. Then mankind for the sake of self-defence gathered into kingdoms and empires. And as the laws of charity and conscience, which were inscribed on hearts, ceased to operate, it became necessary to enact laws to restrain acts of violence, in which laws, honors and riches were the rewards, and privations of these were the punishments. When the state was thus changed, heaven removed itself from man, and this more and more, even to the present age, when it is no longer known whether there is a heaven, consequently whether there is a hell, yea, when it is denied that they exist. These things have been told in order to illustrate by the parallel what is the quality of the state of those who are on the earth Jupiter, and whence comes their good disposition, and also their wisdom, of which more will be said in what follows.

8119. A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

CHAPTER FOURTEENTH.

THE DOCTRINE OF CHARITY.

8120. It is believed that charity toward the neighbor consists in giving to the poor, in relieving the needy, and in doing good to every one. And yet genuine charity consists in acting prudently, and to the end that good may come thereby. He who relieves any poor or needy villain, does evil to his neighbor through him, for by the relief which he affords he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who gives assistance to the good.

8121. But charity toward the neighbor extends much more widely than to the poor and needy. Charity toward the neighbor consists in doing right in every work, and one's duty in every office. If a judge does what is just for the sake of justice, he exercises charity toward his neighbor; if he punishes the guilty and acquits the guiltless, he exercises charity toward the neighbor, for thus he takes care for his fellow-citizen, for his country, and also for the Lord's kingdom — by doing what is just for the sake of justice he cares for the Lord's kingdom, by acquitting the guiltless, for his fellow-citizen, and by punishing the guilty, for his country. The priest who teaches truth and leads to good for the sake of truth and good, exercises charity; but he who does such things for the sake of himself and the world does not exercise charity, because he does not love his neighbor, but himself.

8122. The case is the same in all other instances, whether men be in any office or not — as with children toward their parents and with parents toward their children, with ser-

vants toward their masters and with masters toward their servants, with subjects toward their king and with the king toward his subjects. In these cases he who does his duty from a sense of duty, and what is just from a sense of justice, exercises charity.

8123. That such things are of charity toward the neighbor, is because every man is the neighbor, but in various degree (see n. 6818) ; a society smaller or larger is more the neighbor (n. 6819, 6820) ; one's country is yet more the neighbor (n. 6819, 6821) ; the church still more (n. 6819, 6822) ; the kingdom of the Lord again more (n. 6819, 6823) ; and the Lord above all (n. 6819, 6824) ; in a universal sense the good which proceeds from the Lord is the neighbor (n. 6706, 6711), consequently also justice and right is the neighbor. Wherefore he who does any good whatsoever for the sake of good, and anything just for the sake of justice, loves the neighbor and exercises charity, for he acts from the love of goodness and the love of justice, and thus from love of those in whom goodness and justice are. But he who does what is unjust for the sake of any gain whatever, hates his neighbor.

8124. He who is in charity toward the neighbor from internal affection, in everything which he thinks and speaks and which he wills and does, is charity toward his neighbor. It may be said that a man or angel as to his interiors is charity when good is to him the neighbor — so widely does charity toward the neighbor extend.

CHAPTER XIV.

1. And Jehovah spake unto Moses, saying,

2. Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon : over against it shall ye encamp by the sea.

3. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut them in.

4. And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Jehovah. And they did so.

5. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was turned about against the people, and they said, What is this we have done, that we have sent Israel away from serving us?

6. And he made ready his chariot, and took his people with him:

7. And he took six hundred chosen chariots, and all the chariots of Egypt, and leaders of three were upon all of them.

8. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel: and the sons of Israel went out with a high hand.

9. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10. And when Pharaoh drew nigh, the sons of Israel lifted up their eyes, and, behold, the Egyptian marching after them; and they were sore afraid: and the sons of Israel cried out unto Jehovah.

11. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt?

12. Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were good for us to serve the Egyptians, rather than that we should die in the wilderness.

13. And Moses said unto the people, Fear ye not, stand

still, and see the salvation of Jehovah, which He will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14. Jehovah shall fight for you, and ye shall hold your peace.

15. And Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the sons of Israel, that they go forward.

16. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the sons of Israel shall go into the midst of the sea on dry ground.

17. And I, behold, I will harden the heart of the Egyptians, and they shall go in after them: and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know that I am Jehovah, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19. And removing, the angel of God, which went before the camp of Israel, went also behind them; and removing, the pillar of cloud from before them stood also behind them:

20. And it came between the camp of the Egyptians and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22. And the sons of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians in the pillar of fire and of cloud, and discomfited the host of the Egyptians.

25. And He took off the wheel of his chariots, and made it to drive heavily: so that the Egyptian said, Let me flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

26. And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon his chariots, and upon his horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to the strength of its flow at the turning to morning; and the Egyptians fled in its way; and Jehovah shook off the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

29. But the sons of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31. And Israel saw the great hand which Jehovah laid upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in His servant Moses.

CONTENTS.

8125. In this chapter, in the internal sense, the subject is the first temptation of those who are of the spiritual church, and the leading of them through the midst of hell, and their protection then by the Lord; and also the immersion of those who were in faith separate from charity,

in hell, where are falsities from evils. They who are of the spiritual church are represented by the sons of Israel; they who are in faith separate from charity by the Egyptians; the first temptation is described by the murmuring of the sons of Israel when they saw the army of Pharaoh; hell is signified by the Red Sea through which the sons of Israel were led in safety, and in which the Egyptians were immersed; falsities from evils are signified by the waters which covered them.

INTERNAL SENSE.

8126. Verses 1–4. *And Jehovah spake unto Moses, saying, Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Jehovah. And they did so.* "And Jehovah spake unto Moses, saying" signifies instruction from the Divine by means of Divine truth; "Speak unto the sons of Israel" signifies the influx of truth Divine with those who are of the spiritual church; "that they turn back" signifies that they were not yet prepared; "and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon" signifies the beginning of a state for undergoing temptations; "over against it shall ye encamp by the sea" signifies that the influx of temptation is thence. "And Pharaoh will say of the sons of Israel" signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church; "They are entangled in the land" signifies that they are in confusion as to the things of the church; "the wilderness hath shut them in" signifies that obscurity

has taken possession of them. "And I will harden Pharaoh's heart" signifies that they would still make themselves obstinate who were in falsities from evil; "and he shall follow after them" signifies that they would still endeavor to subjugate them; "and I will get Me honour" signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity; "upon Pharaoh, and upon all his host" signifies the immersion into hell of those who were in falsities from evil, and a closing about there by falsities as by waters; "and the Egyptians shall know that I am Jehovah" signifies that from this it will be known that the Lord is the only God. "And they did so" signifies obedience.

8127. *And Jehovah spake unto Moses, saying.* That this signifies instruction from the Divine by means of Divine truth, is evident from the signification of Jehovah's speaking and saying, when concerning those things which shall be done and come to pass, as instruction from the Divine (see n. 7186, 7241, 7267, 7304, 7380, 7517); and from the representation of Moses, as the Lord as to Divine truth (n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). It is said by means of or through Divine truth, because Moses, by whom Divine truth is represented, was to speak unto the people. The Divine itself does not instruct and speak with men, nor indeed with angels, immediately, but mediately by Divine truth (n. 7009). This is meant by the Lord's words in John, *No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him* (i. 18; v. 37). By the only begotten Son is meant the Lord as to Divine truth; from this also the Lord calls Himself the Son of Man (n. 2628, 2803, 2813, 3704). The Lord also, when in the world, was Divine truth; but afterward, when He was glorified, He became also, as to the Human, Divine good, and then from this proceeded Divine truth, which is the Spirit of truth or the Holy Spirit.

8128. *Speak unto the sons of Israel.* That this signifies the influx of truth Divine among those who are of the spiritual church, is evident from the signification of speaking, as influx (see n. 2951, 5481, 5797, 7270), and from the representation of the sons of Israel, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). Speaking means influx, because Moses in the internal representative sense is Divine truth, and Divine truth comes into perception and thought by influx. Thought from perception is internal speech, to which external speech corresponds; therefore in the internal sense the former is meant by the latter.

8129. *That they turn back.* That this signifies that they were not yet prepared, is evident from the signification of turning back, namely, from the way of the land of the Philistines to the way of the wilderness at the Red Sea, as that they were not yet prepared, namely for introduction into heaven, which is signified by their entrance into the land of Canaan. How this is, and that turning back means that they were not prepared, may be evident from what was explained and shown at the eighteenth verse of the preceding chapter (n. 8098, 8099), namely, that they could not be introduced into heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods and conjoined them; this is here meant by being prepared.

8130. *And encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon.* That this signifies the beginning of a state for undergoing temptations, is evident from the signification of encamping, as the orderly arrangement of truth and good (see n. 4236, 8103), here for undergoing temptations. This state is what is signified by the places at which they were to encamp. That this state is signified, is plain from this circumstance in what follows, that Pharaoh with his army afterward pitched his camp there, and that at the sight of them the sons of Israel came into grievous anxiety, by which the first state of the temptations is signified — see what follows at verses nine to twelve.

8131. *Over against it shall ye encamp by the sea.* That this signifies that the influx of temptation is thence, is evident from the signification of over against it, as near, so as to be in sight, and in the internal sense so that there was influx thence; and from the signification of encamping, as the orderly arrangement of truth and good for undergoing temptations — as just above (see n. 8130); and from the signification of the Red Sea, as hell, where are falsities from evils (n. 8099). How it is to be understood that the influx of temptation was thence, shall be briefly told. Temptations with man are spiritual combats between evil and good spirits, which combats are from those things and concerning those things which man has done and thought, which are in his memory. The evil spirits blame and attack, but the good excuse and defend. These combats appear as in man, for the things which flow in from the spiritual world with man are presented, not as from that world, but as in himself (n. 741, 751, 761, 1820, 3927, 4249, 4307, 4572, 5036, 6657, 6666). It is the same with spirits when they undergo temptations. When therefore they are about to undergo temptations, the interior things in them, that is, truths and goods, are arranged by the Lord into such a state that, by immediate influx from Himself and mediate through heaven, the falsities and evils which are from the hells may be resisted, and thereby he who is in temptation may be protected. When man is being tempted he is also near hell, especially near that hell which is signified by the Red Sea, for in this hell are they who have been in the knowledge of truth but in a life of evil, and thereby in falsities derived from evil. From the hells through spirits those things flow in which bring anxiety upon man in temptations. From these things it may be evident what is meant by the influx of temptation from hell, which is signified by their encamping over against it by the Red Sea.

8132. *And Pharaoh will say of the sons of Israel.* That

this signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church, is evident from the signification of saying, as thought (see n. 7094, 7107, 7244, 7937); from the representation of Pharaoh, as those who infest by falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317), here those who are in damnation, that is, in mere falsities from evil, for they who are merely in these, are in damnation — this state is signified by Pharaoh and the Egyptians, after the firstborn were slain in Egypt, since by the slaying of the firstborn is signified damnation (n. 7766, 7778); and from the representation of the sons of Israel, as those who are of the spiritual church — as just above (n. 8128).

8133. *They are entangled in the land.* That this signifies that they are in confusion as to the things of the church, is evident from the signification of being entangled, as being involved, thus in confusion (n. 2831); and from the signification of land, as those things which are of the church. That land is the church, may be seen above (n. 8011).

8134. *The wilderness hath shut them in.* That this signifies that obscurity has taken possession of them, is evident from the signification of shutting them in, when said of the obscurity which is signified by the wilderness, as taking possession of them altogether; and from the signification of wilderness, as the obscurity of faith (see n. 7313).

8135. *And I will harden Pharaoh's heart.* That this signifies that they who were in falsities from evil would still make themselves obstinate, is evident from the signification of hardening the heart, as making themselves obstinate (see n. 7272, 7300, 7305); and from the representation of Pharaoh, as those who are in falsities from evil, or what is the same thing, who are in damnation (n. 8132). It is said the heart of Pharaoh, because by heart in the genuine sense is signified the good of celestial love (n. 3313, 3635, 3883–3896, 7542), and therefore in the opposite sense evil, here the evil of those who have been in the knowledge of faith and in a life of evil.

8136. *And he shall follow after them.* That this signifies that they would still endeavor to subjugate them, is evident from the signification of following after them, as endeavoring to subjugate; for the intention of their following after was to reduce them to a state of servitude, and by making to serve, when said of the Egyptians, is signified the intention of subjugating (n. 6666, 6670, 6671).

8137. *And I will get Me honour.* That this signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity, is evident from the signification of getting honor, when said of Jehovah, or the Lord, as a Divine effect, here from His Divine Human, because the Lord, by coming into the world and assuming the Human and making it Divine, cast together into the hells all evils and falsities, and reduced the heavens into order, and also liberated from damnation those who were of the spiritual church (see n. 6854, 6914, 7091, 7828, 7932, 8018). These things in general are signified by getting honor, but in the present case is signified that they who infested the well disposed should be cast together into hell, and there encompassed about with falsities as with waters of the sea, and this as a Divine effect merely
2 from the presence of the Lord. That it may be known how this is, it shall be further explained. There are as many hells in number as there are genera and species of evils; every hell is separated from another as by storm-clouds, clouds, or waters. Evils and falsities in the other life appear before the eyes of spirits as storm-clouds and clouds, and also as waters; the falsities from evils of those who have been of the spiritual church and have lived wickedly, as waters; but the falsities from evils of those who have been of the celestial church, as storm-clouds. They who are in the hells appear thus encompassed, always with a difference as to quantity and quality, density and rarity, thick darkness and obscurity, according to the genus and species of the falsity from evil. The hell where they are who

have lived in faith separate from charity and in a life of evil, is encompassed as by the waters of the sea; the falsities of evil do not indeed appear as waters to those who are there, but to those who look from without. Over that sea, where these are, are the hells of adulterers; they are above, because adulteries in the internal sense are adulterations of good and consequent perversions of truth, thus they are evils from which are derived falsities contrary to the truths and goods of faith (n. 2466, 2729, 3399), such falsities as appertain to those who are in the hell beneath and have lived contrary to the truth of the church and made its good of no account at all, and in consequence thereof have also adulterated and perverted all in the Word which is said about good, that is, about charity toward the neighbor and about love to God. The getting honor upon Pharaoh and 3
upon his host means here their immersion into that hell and their encompassing by waters as of the sea, merely from the presence of the Lord, as was said above. For the evil shun the presence of the Lord, that is, the presence of the good and truth that are from Him, feeling horror and torment at their mere approach, and also by virtue of that presence they become encompassed about with their own evils and falsities, for then these burst forth from them; and those evils and falsities encompass and are interposed, lest the Divine should flow in, and they should be tormented by it. This is the Divine effect which is here signified by getting honor upon Pharaoh and upon his host. That this effect is from the Divine Human of the Lord, is because, as was said above, by the Lord's coming into the world and assuming the Human and making it Divine, He cast all falsities and evils into hell, and reduced truths and goods in the heavens into order, and liberated from damnation those who were of the spiritual church.

8138. *Upon Pharaoh, and upon all his host.* That this signifies the immersion into hell of those who were in falsities from evil, and a closing about there by falsities as by

waters, is evident from what has just been related above (n. 8137), namely, that by Pharaoh are signified those who were cast together into hell, and also by his host — by Pharaoh those who are in falsities from evil, and by his host the falsities themselves. That hosts are truths from good may be seen above (n. 3448, 7236, 7988), and therefore in the opposite sense falsities from evil (n. 3448). It is said a closing about by falsities, as by waters, because falsities from evil, such as are the falsities of those of the church who have been in faith separate and in the life of evil, appear there as waters (n. 8137). Therefore also it is that inundations of waters signify vastations of truth, and then waters, falsities (n. 705, 739, 756, 6346, 7307, 6853).

8139. *And the Egyptians shall know that I am Jehovah.* That this signifies that from this it will be known that the Lord is the only God, is evident from what has been explained above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

8140. *And they did so.* That this signifies obedience, is evident without explication.

8141. Verses 5–9. *And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was turned about against the people, and they said, What is this we have done, that we have sent Israel away from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and leaders of three were upon all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel: and the sons of Israel went out with a high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.* "And it was told the king of Egypt that the people were fled" signifies the thought of those who were in mere falsities from evil, that they were

altogether separated; "and the heart of Pharaoh and of his servants was turned about against the people" signifies a change of state into evil in the case of those who were in falsities from evil; "and they said, What is this we have done" signifies chiding; "that we have sent Israel away from serving us" signifies that they have relinquished and have not subjugated. "And he made ready his chariot" signifies the doctrine of falsity, which is in general that of faith separate; "and took his people with him" signifies with all and every falsity; "and he took six hundred chosen chariots" signifies all and each of the doctrines of falsity in their order which are of faith separate; "and all the chariots of Egypt" signifies also the doctrines of falsity serving them; "and leaders of three were upon all of them" signifies reduced into order under generals. "And Jehovah hardened the heart of Pharaoh king of Egypt" signifies obstinacy from falsity which is from evil; "and he pursued after the sons of Israel" signifies an attempt to subjugate those who were in faith conjoined to charity; "and the sons of Israel went out with a high hand" signifies when yet they were exempted from the attempt to subjugate them, by the Divine power. "And the Egyptians pursued after them" signifies the effect from the attempt at subjugation of those who were in falsities from evil; "and overtook them encamping by the sea" signifies communication around the region of hell where are falsities from evil; "all the horses and chariots of Pharaoh, and his horsemen, and his army" signifies all things which are of falsity from a perverted understanding; "beside Pi-hahiroth, before Baal-zephon" signifies whence there was communication, and therefore the beginning of the state of undergoing temptations.

8142. *And it was told the king of Egypt that the people were fled.* That this signifies the thought of those who were in mere falsities from evil, that they were altogether separated, is evident from the signification of one's being

told, as thinking and reflecting (see n. 2862, 5508); from the representation of Pharaoh, as those who are in falsities from evil (n. 8132, 8135), and as when he is called king of Egypt, those who are in mere falsities (n. 7220, 7228) — for by king are signified truths (n. 1672, 2015, 2069, 4575, 4581, 4966, 5044, 6148), therefore in the opposite sense falsities; and from the signification of fleeing, as being separated.

8143. *And the heart of Pharaoh and of his servants was turned about against the people.* That this signifies a change of state into evil in the case of those who were in falsities from evil, is evident from the signification of the heart being turned about, as a change of state into evil — that to be turned about means to be changed, here as to the mind, thus as to the state, is plain, and that his heart means evil may be seen above (n. 8135); from the representation of Pharaoh, as those who are in falsities from evil (n. 8132); from the signification of servants, as those who are of an inferior lot and who minister, consequently all and each who are in falsities from evil (n. 7396); and from the representation of the sons of Israel, as those who are of the spiritual church. Hence it is plain that by the heart of Pharaoh and of his servants being turned about against the people, is signified a change of state into evil in the case of all those who are in falsities from evil, against those who are of the spiritual church.

8144. *And they said, What is this we have done.* That this signifies a chiding, namely, of themselves, is evident without explication.

8145. *That we have sent Israel away from serving us.* That this signifies that they have relinquished and have not subjugated, is evident from the signification of sending away, as relinquishing; and from the signification of from serving them, when said by the Egyptians concerning the sons of Israel, as from assaulting by falsities and infesting (see n. 7120, 7129), and from subjugating thereby (n. 6666, 6670, 6671).

8146. *And he made ready his chariot.* That this signifies the doctrine of falsity, which is in general that of faith separate, is evident from the signification of a chariot, as doctrine (see n. 2761, 5321, 5945), here the doctrine of falsity which is of faith separate, because it is the chariot of Pharaoh, and by Pharaoh are represented the falsities which are of faith separate; for they who are in faith separate from charity and at the same time in a life of evil must needs be in falsities (n. 8094). In what now follows, the 2
subject is the gathering together of all the falsities derived from evil, with those who have been in faith separate from charity and in a life of evil. In what precedes, the vastation of the truths of faith with them was described, and their reduction at length to the state of being in mere falsities from evil, thus in damnation. Now in this chapter we have their casting down into hell, for casting down into hell follows damnation. With this state, that is, of being cast down into hell, the case is this. When this is to be effected, all the falsities which appertain to them are then gathered together into one, which is effected by the opening of all the hells with which they have had communication, and their being poured in upon them. Thence come the condensations of falsities from evil around them, which appear as waters to those who look upon them from without (n. 8137, 8138), being exhalations from their life; when they are encompassed about with these, they are then in hell. That the falsities from evil are gathered together into one and poured in upon them, is so that they may be closed around by such things as have been of their life, and may be afterward kept in them. Then their kind of evil and of falsity therefrom distinguishes them and their hell from other hells. Because the gathering together of all the 3
falsities from evil which appertain to them is described, therefore so frequent mention is made in this chapter of the chariots of Pharaoh, his horses, horsemen, army, and people, for by these are signified all things of falsity which

appertain to them — as in this verse, *He made ready his chariot, and took his people with him;* in the seventh verse, *He took six hundred chosen chariots, and all the chariots of Egypt;* in the ninth verse, *And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army;* in verse seventeen, *I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen;* in like manner in verse eighteen; in verse twenty-three, *And the Egyptians pursued, and went in after them, all Pharaoh's horses, his chariots, and his horsemen;* in verse twenty-five, *Jehovah took off the wheel of their chariots;* in verse twenty-six, *That the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen;* in verse twenty-eight, *The waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh.* These things are repeated so many times, because the subject is falsities from evil, that they were collected and poured in upon them; for by those things are signified all things of falsity from evil — by Pharaoh and the Egyptians those themselves who are in falsities from evil, by chariots the doctrines of falsity, by horses false knowledges from a perverted understanding, by horsemen reasonings therefrom, by army and people the falsities themselves.

8147. *And took his people with him.* That this signifies with all and every falsity, is evident from the signification of people, as truths, and in the opposite sense falsities (see n. 1259, 1260, 3295, 3581), here falsities derived from evil, which are represented by Pharaoh and the Egyptians. When it is said Pharaoh and his servants, or Pharaoh and his people, all and every one are signified who are in those falsities, also all and every one of the falsities (n. 7396).

8148. *And he took six hundred chosen chariots.* That this signifies all and each of the doctrines of falsity which in their order are of faith separate, is evident from the signification of the number six hundred, as all and each of the

truths and goods of faith in one complex, thus in the opposite sense all and each of the falsities and evils of faith separate from charity — that these are signified by six hundred may be evident from what has been shown concerning the number six hundred thousand (n. 7973); and from the signification of chariots, as the doctrines of faith, here of faith separate — see just above (n. 8146). By chosen chariots are signified the chief doctrines of that faith on which the rest depend; what depend on them, or serve them, are signified by the chariots of Egypt — of which presently. It is to be known that these falsities, which are 2
here signified by Pharaoh, his army, and his people, also by his chariots, horses, and horsemen, are especially the falsities of those who are in persuasive faith, that is, who persuade themselves that the doctrines of the church in which they are, are true, and yet are in a life of evil. Persuasive faith is found with evil of life, but not saving faith; for persuasive faith is a persuasion that all things of the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for in this they scarcely believe; but for the sake of gains, that is, for the sake of striving after honors and wealth, and for the sake of reputation on account of these. With a view to obtaining such things they learn doctrine, thus not to the end that they may serve the church and promote the salvation of souls, but that they may serve themselves and their friends. Wherefore it is the same to them whether the doctrines be true or false; this they are not concerned about, still less inquire into, for they are in no affection for truth for the sake of truth. But they confirm them, whatsoever their quality, and when they have confirmed them, they persuade themselves that they are true, not considering that falsities may be confirmed as well as truths (n. 4741, 5033, 6865, 7012, 7680, 7950). This is the source of persuasive faith which, since it has 3
not for its end and does not regard the neighbor and his

good, thus not the Lord, but self and the world, that is, honors and gain, is conjoined with evil of life, but not with good of life; and the faith conjoined with good of life alone is saving. This faith is given by the Lord, but the other is from man himself; the one remains to eternity, the other is dissipated in the other life, and is also dissipated in the world when nothing is gained by it. But so long as men gain by it, they fight for it as for heaven itself, and yet not for the faith, but for themselves; for the things of faith, that is, of doctrine, are to them as means to their end, that is, to eminence and opulence. They who are in this faith in the world can hardly be distinguished from those who are in saving faith, for they speak and preach from an ardor as of zeal for their doctrine; but it is an ardor from the fire of the love of self and the world.
4 These are they who especially are signified by Pharaoh and the Egyptians, and who in the other life are vastated as to that faith; and when this vastation has taken place, they are in mere falsities from evil, for falsities then burst forth from their evil. Every evil has with it its falsity, inasmuch as they are conjoined, and those falsities appear when they are left to the evil of their life. The evil is then as a fire, and the falsities are as dusky light therefrom. This kind of evil and of falsity therefrom differs altogether from other kinds of evils and the falsities therefrom, being more detestable than all others, because it is contrary to the goods and truths of faith, and hence in that evil there is profanation; profanation is the acknowledgment of truth and good and yet a life contrary thereto (n. 593, 1008, 1010, 1059, 2051, 3398, 4289, 4601, 6959, 6963, 6971).

8149. *And all the chariots of Egypt.* That this signifies also the doctrines of falsity serving them, is evident from the signification of the chariots of Pharaoh, as the chief doctrines of falsity on which the others depend; therefore by the chariots of Egypt are signified the doctrines of falsity which serve them — of which just above (n. 8148); for by a

king and his chariots are signified principal things, but by the people, or by the Egyptians and their chariots, are signified secondary things. The doctrines of the church with those who are in evil of life are called doctrines of falsity, though they may be to a greater or less extent true. The reason is that truths with those who are in evil of life are not truths, so far as concerns them, since by application to evil of life they put off the essence of truth and put on the nature of falsity, for they look to evil, to which they conjoin themselves. Truths cannot be conjoined to evil unless they are falsified, which is effected by sinister interpretations and thus perversions. Therefore the doctrines of the church with such are called doctrines of falsity, though they had been truths; for it is a canon that truths with those who are in evil of life are falsified, and falsities with those who are in good of life become truths. The reason why falsities with these become truths, is that they are applied so as to agree with good, thus the crudities of falsity are wiped away (n. 8051).

8150. *And leaders* * *of three were upon all of them.* That this signifies reduced into order under generals, is evident from the signification of leaders of three, as generals under which are particulars. That leaders of three have this signification is because three signifies what is complete and entire (see n. 2788, 4495, 7715), and leaders signify what is chief. What are chief together with what are complete and entire, are generals, for under generals all things and each which are to be in the series are arranged in order, the arrangement under generals causing single things to act as one and to be in form and to have together their quality. Concerning generals, that under them are particulars and under these single things, may be seen above (see n. 920, 2384, 3739, 4325, 4329, 4345, 4383, 5208, 5339, 6115, 6146).

8151. *And Jehovah hardened the heart of Pharaoh.*

*There were three men on each chariot, of whom one was the leader.

That this signifies obstinacy from falsity which is from evil, is evident from the signification of hardening the heart, as making one's self obstinate (see n. 7272, 7300, 7305, 7616). Its being said that Jehovah hardened Pharaoh's heart signifies, in the internal sense, that they who are in evil and falsity hardened themselves, thus that the evils and falsities themselves did it (see n. 2447, 6071, 6991, 6997, 7533, 7643, 7877, 7926).

8152. *And he pursued after the sons of Israel.* That this signifies an attempt to subjugate those who were in faith conjoined to charity, is evident from the signification of pursuing, as an attempt to subjugate (see n. 8136); and from the representation of the sons of Israel, as those who are of the spiritual church — as frequently above — thus who are in faith conjoined to charity, for they who are of that church are in that faith both as to doctrine and as to life. The good of faith, or charity, is the essential, thus in the first place, to those who are of the genuine spiritual church; whereas to those with whom faith is separate from its good, both as to doctrine and as to life, the truth of faith, or faith itself, is the essential, or in the first place. These are not of that church, for life constitutes the church, but not doctrine, except so far as it is of the life. For this reason it is plain that the church of the Lord is not here nor there, but that it is everywhere, both within those kingdoms where the church is and out of them, where life is lived according to the precepts of charity. Therefore it is that the church of the Lord is spread through the whole world, and yet that it is one; for when life constitutes the church and not doctrine separate from life, then the church is one; but when doctrine constitutes the church, then there are many.

8153. *And the sons of Israel went out with a high hand.* That this signifies when yet they were exempted by the Divine power from the attempt to subjugate them, is evident from the representation of the sons of Israel, as those

who are of the spiritual church, or in faith conjoined to charity — as just above (n. 8152); from the signification of going forth, as being liberated, or being exempted from the attempt to subjugate them, which attempt is signified by the pursuing (n. 8152); and from the signification of a high hand, as Divine power, for by hand is signified power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069), and by high is signified what is Divine. High means what is Divine because by it is meant heaven where the Divine is. Therefore in the Word it is said of Jehovah or the Lord that He dwells on high, and He Himself is called the Highest — as in Isaiah: *Jehovah is exalted; for He dwelleth on high* (xxxiii. 5). Again: *Thus saith the high and lofty One that inhabiteth eternity, Whose name is Holy: I dwell in the high and holy place* (lvii. 15). And in David: Jehovah *sent from on high, He took me* (Ps. xviii. 16). Therefore Jehovah is called the Highest (Deut. xxxii. 8: Dan. iv. 17, 32, 34; vii. 18, 22, 25: Ps. vii. 17; ix. 2; xviii. 13; xlvi. 4; l. 14; lvii. 2; lxxxii. 6). Because high signified heaven and the Divine therein, therefore Divine worship was instituted on mountains and on high places by those who were of the representative church; and for that reason also it was performed in lofty places which they built for themselves, as frequently mentioned in the historical and prophetical portions of the Word — as in Ezekiel: *Thou hast built unto thee an eminent place, and hast made thee a lofty place in every street. Thou hast built thy lofty place at every head of the way* (xvi. 24, 25, 31). That the Divine was signified by what is high, was because by the starry heaven was signified the angelic heaven, and it was also believed that it was there, though the wiser among them knew that heaven was not on high, but where the good of love is, and this within man, wheresoever he may be. That high things mean the interiors, or the goods which are there, may be seen above (n. 450, 1735, 2148, 4210, 4599).

8154. *And the Egyptians pursued after them.* That this signifies the effect from the attempt at subjugation of those who were in falsities from evil, is evident from the signification of pursuing, as an attempt at subjugation (n. 8152), here the effect from that attempt, because it is repeated; and from the signification of the Egyptians, as those who are in falsities from evil — as frequently above.

8155. *And overtook them encamping by the sea.* That this signifies communication around the region of hell, where are falsities from evils, is evident from the signification of overtaking, as communication — for overtaking or reaching in the spiritual sense is influx, by which there is communication, here of the falsities from evil of those who are signified by the Egyptians with those who are signified by Israel — that there was communication is evident from the temptation which the first underwent there, of which in what follows, every temptation arising by influx from the hells, thus by communication (n. 8131); from the signification of encamping, as the orderly arrangements of truth and good by the Lord for the undergoing of temptations (n. 8103, 8130, 8131); and from the signification of the sea, here the Red Sea, as hell, where are the falsities from evil of those who are in faith separate from charity and in a life of evil (n. 8099, 8137, 8148).

8156. *All the horses and chariots of Pharaoh, and his horsemen, and his army.* That this signifies all things which are of falsity from a perverted understanding, is evident from the signification of horses, as the understanding (see n. 2761, 2762, 3217, 5321, 7024, 8029), here a perverted understanding, such as is that of those who are in evil and in falsity therefrom; from the signification of chariots, as doctrines (n. 2761, 5321, 5945, 8146); from the signification of horsemen, as those things which are of the understanding (n. 6534), here false reasonings from a perverted understanding; and from the signification of army, as falsities (n. 8138). From these things it is plain that

by the horses of the chariots of Pharaoh and his horsemen and his army, are signified knowledges, reasonings, and falsities from a perverted understanding, thus all things which are of falsity.

8157. *Beside Pi-hahiroth, before Baal-zephon.* That this signifies whence there was communication and therefore the beginning of the state of undergoing temptations, is evident from what was said above (n. 8130).

8158. Verses 10–14. *And when Pharaoh drew nigh, the sons of Israel lifted up their eyes, and, behold, the Egyptian marching after them; and they were sore afraid: and the sons of Israel cried out unto Jehovah. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were good for us to serve the Egyptians, rather than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. Jehovah shall fight for you, and ye shall hold your peace.* "And when Pharaoh drew nigh" signifies the influx of falsity from evil then grievous; "the sons of Israel lifted up their eyes" signifies the mind's understanding and its thought; "and, behold, the Egyptian marching after them" signifies the grievousness of falsity continually increasing; "and they were sore afraid" signifies horrible dread; "and the sons of Israel cried out unto Jehovah" signifies supplication for aid. "And they said unto Moses" signifies the height of temptation when there is despair; "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" signifies that, in case of damnation it was alike whether it was by the falsities of those who infest, or by a state of temptations in which

they would yield; "Wherefore hast thou dealt thus with us, to bring us forth out of Egypt?" signifies that it was in vain that they were liberated from infestations by falsities. "Is not this the word that we spake unto thee in Egypt, saying" signifies that some such thing was thought of when they were infested by falsities; "Let us alone, that we may serve the Egyptians" signifies that they would not be withheld from surrendering themselves. "For it were good for us to serve the Egyptians, rather than that we should die in the wilderness" signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations. "And Moses said unto the people" signifies elevation from a state of despair by truth Divine; "Fear ye not" signifies that they ought not to despair; "stand still, and see the salvation of Jehovah" signifies salvation from the Lord alone, and not at all from them; "which He will work for you to-day" signifies which is to eternity; "for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever" signifies that the falsities which are once removed will be removed to eternity. "Jehovah shall fight for you" signifies that the Lord alone sustains the combats of temptations; "and ye shall hold your peace" signifies that from their own strength they will effect nothing at all.

8159. *And when Pharaoh drew nigh.* That this signifies the influx of falsity from evil then grievous, is evident from the representation of Pharaoh, as those who are in falsities from evil (see n. 8132, 8135, 8146, 8148); and from the signification of drawing nigh, as influx. In the internal sense the subject is the first temptation of those who were liberated. All temptation takes place by influx from the hells, for the spirits who are thence excite and draw forth all things in a man that have been wickedly done and wickedly thought, and thereby blame and condemn him. By this the conscience is hurt and the mind

comes into anxiety. This is done by influx from the hells, especially from this hell which is represented by the Red Sea. From these things it may be evident that by drawing nigh, in the spiritual sense, in which temptations are treated of, is signified influx. Inasmuch as in the verses that now 2
follow the subject is the first temptation of those who were of the spiritual church, it is to be known that they could not undergo temptations until the Lord glorified His Human, that is, made it Divine, and in it was present with them. If they had been tempted sooner, they would have then yielded, for they who were of the spiritual church were saved solely by the Divine Human of the Lord. The temptations of those who were of the spiritual church, which they were to undergo after the Lord came into the world and could then from the Divine Human fight for them against the hells, are meant by these words in Malachi: *The Lord, Whom ye seek, shall suddenly come to His temple; even the Angel of the covenant, Whom ye desire, behold, He cometh, saith Jehovah of hosts. And who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah an offering in justice. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years* (iii. 1–4) — speaking manifestly of the Lord's coming. The sons of Levi are here those who are of the spiritual church, for by Levi is signified charity or spiritual good (n. 3875, 4497, 4502, 4503); the refiner's fire is temptation, whereby is effected purification, which is here meant by purifying and purging them as gold and silver; the offering which they shall bring to Jehovah is faith and charity; the days of old and the former years are the ancient churches and the states of worship of the Lord at that time. As to temptations, the case with them 3

is as was said above (n. 8131), that the hells fight against man and the Lord for man; to every falsity which the hells bring in, there is answer from the Divine. The falsities which are from the hells are infused and flow into the external or natural man, but the answer from the Divine flows into the internal or spiritual man. This latter, which is from the Divine, does not come so much to man's perception as the falsities, neither does it move the particulars of his thought, but its generals, and so that it scarcely comes to the perception otherwise than as hope and thus consolation, in which there are nevertheless innumerable things of which man is ignorant, being such things as are in agreement with his affection or love, especially his affection or love for truth and good, from which he has conscience.

4 These things are said in order that it may be known that by the life of the sons of Israel in the wilderness are described temptations in their series, which those underwent who were of the Lord's spiritual church and were liberated. They underwent temptations in order that they might be further prepared for heaven; for by means of temptations, and by these as the only means, goods and truths are confirmed and are conjoined, and by means of temptations charity becomes the charity of faith and faith becomes the faith of charity. That they who are of the church must undergo temptations, is meant by what the Lord said in Matthew, *He that doth not take his cross, and follow after Me, is not worthy of Me* (x. 38, 39: Mark viii. 31 to the end). Again: *Jesus said unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me* (Matt. xvi. 24, 25: Luke ix. 23, 24). And in Luke: *Whosoever doth not bear his own cross, and come after Me, cannot be My disciple* (xiv. 27). And in Mark: Jesus said to the rich man, Come, take up the cross, and follow Me (x. 21). And in Matthew: *Think not that I am come to send peace on the earth: I came not*

5 *to send peace, but a sword* (x. 34). But it is to be

known that in temptations man does not fight, but the Lord alone fights for man, though it appears as if done by man, and when the Lord fights for man, man conquers in all things. At this day few are admitted into temptations, for the reason that they are not in the life of faith, and therefore not in the conscience of truth, and he who is not in the conscience of truth from good of life, yields in temptations, whereby his subsequent state becomes worse than the former.

8160. *The sons of Israel lifted up their eyes.* That this signifies the mind's understanding and its thought, is evident from the signification of eyes, as the mind's understanding (see n. 2701, 3820, 4403–4421, 4523–4534); therefore lifting up the eyes means intuition, perception, and thought (n. 2789, 2829, 3198, 3202, 4083, 4086, 4339).

8161. *And, behold, the Egyptian marching after them.* That this signifies the grievousness of falsity continually increasing, is evident from the signification of the Egyptian, as those who are in falsities from evil, thus also the falsity itself from evil (see n. 8132, 8135, 8146, 8148); and from the signification of marching after them, as nearer influx and communication. By Pharaoh's drawing nigh was signified the influx of falsity from evil (n. 8159), therefore by marching after them is signified influx still nearer, thus more grievous; and hence is signified the grievousness of falsity continually increasing. In what presently follows is described the temptation, and as this exists by influx of falsity from evil from the hells, therefore now its approach is described, that is, its increasing grievousness.

8162. *And they were sore afraid.* That this signifies horrible dread, is evident from the signification of being afraid, when predicated of temptation, as horror, or horrible dread. That fear means horrible dread, is because when temptation assails, the conscience, thus the internal man, for conscience is of the internal man, is struck with con-

sternation by falsities and evils; thence comes horror, which is aversion conjoined to fear of spiritual death. Horror arises from the mere influx of falsity and evil with those who have conscience, for conscience is formed from the truth and good of faith, thus from those things which constitute spiritual life. Falsities and evils are destructive of that life, and thus attempt to bring death, that is, damnation; thence comes the horrible dread.

8163. *And the sons of Israel cried out unto Jehovah.* That this signifies supplication for aid, is evident without explication.

8164. *And they said unto Moses.* That this signifies the height of temptation when there is despair, is evident from the words that follow, for they are involved in "they said"; that the following words are words of temptation, when it comes to its height and when there is despair, is plain. It is said despair, because this for the most part is the end or in the end of spiritual temptations (see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166). Inasmuch as at this day few undergo spiritual temptations, and therefore it is not known how the case is with temptations, it may be well to say something further on the subject. There are spiritual temptations, and there are natural temptations. Spiritual temptations are of the internal man, but natural are of the external man. Spiritual temptations sometimes exist without natural temptations, sometimes with them. Natural temptations are when a man suffers as to the body, as to honors, as to wealth, in a word as to natural life, as is the case in diseases, misfortunes, persecutions, punishments undeserved, and the like. The anxieties which then arise, are what are meant by natural temptations. But these temptations do not at all affect his spiritual life, neither can they be called temptations, but griefs; for they arise from the hurt of the natural life, which is of the love of self and of the world. The wicked sometimes endure these griefs, who grieve and are tormented the more in proportion

as they love themselves and the world more, and so place their life in these loves. But spiritual temptations are of 2
the internal man, and assault his spiritual life. The anxieties then are not on account of any loss of natural life, but on account of the loss of faith and charity, and consequently of salvation. These temptations are frequently induced by natural temptations, for when man is in these, that is, in disease, grief, the loss of wealth or honor, and the like, if then thought occurs concerning the Lord's aid, concerning His providence, concerning the state of the evil that they glory and exult when the good suffer and undergo various griefs and various losses, then spiritual temptation is conjoined to natural temptation. Such was the last temptation of the Lord in Gethsemane, and when He suffered the cross, which was the most severe of all. From these observations it is plain what natural temptation is, and what spiritual. There is also a third kind, namely, melancholy anxiety, which has its cause for the most part in an infirm state of the body or of the mind; in that anxiety there may be something of spiritual temptation, and there may be nothing of it.

8165. *Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?* That this signifies that in case of damnation it was alike whether it was by the falsities of those who infest, or by a state of temptations in which they would yield, is evident from the signification of graves, as damnation (see n. 2916, 4564); from the signification of Egypt, as infestations (n. 7278)—for by the Egyptians and Pharaoh are represented those who in the other life infest by falsities (n. 7097, 7107, 7110, 7126, 7142, 7317); from the signification of dying, as also damnation (n. 5407, 6119, 7494); and from the signification of the wilderness, as a state of undergoing temptations (n. 8098); whence to die in the wilderness means to yield in temptation, and in consequence thereof to be damned. From these things it is plain that by the words, because there

were no graves in Egypt, hast thou taken us away to die in the wilderness, is signified that in case of damnation it was alike whether it was by the falsities of those who infest, thus in the state in which they were before, or by temptations in which they would yield, thus in the state into which
2 they afterward come. That these words are words of despair, is evident. With those who are in despair, which is the last state of temptation, such things also are thought, and then they are as it were on the descent, or as it were in the fall to hell. But such thought then is not at all hurtful, neither is it attended to by angels, for every man has a limited power, and when the temptation comes even to the last limit of his power, then man endures no further, but falls. Then, however, that is, when he is in the process of falling, he is raised up by the Lord, and thus liberated from despair; then usually he is brought into a clear state of hope and of consolation and also into cheerfulness. It is said damnation by a state of temptations in which they would yield, because they who yield in temptations come into a state of damnation; for temptations are to the end that truths and goods may be confirmed and conjoined, thence faith and charity, which end is attained when man conquers in temptations; but when he yields, then truths and goods are rejected, and falsities and evils are confirmed, whereby they come into a state of damnation.

8166. *Wherefore hast thou dealt thus with us, to bring us forth out of Egypt?* That this signifies that it was in vain that they were liberated from infestations by falsities, is evident from the signification of, wherefore hast thou dealt thus with us, as that it was a vain thing; from the signification of being brought forth, as being liberated; and from the signification of Egypt, as infestations — see just above (n. 8165).

8167. *Is not this the word that we spake unto thee in Egypt, saying?* That this signifies that some such thing was thought of when they were infested by falsities, is evi-

dent from the signification of, Is not this the word that we spake, as that such a thing was thought of, for by this word is signified this thing, thus some such thing, and by speaking is signified thinking — that speaking means influx and thence reception, may be seen above (n. 5797, 7270, 8128), therefore also thought (n. 2271, 2287, 2619); and from the signification of Egypt, as infestation by falsities (n. 8165.)

8168. *Let us alone, that we may serve the Egyptians.* That this signifies that they would not be withheld from surrendering themselves, is evident from the signification of, Let us alone, when said of infestations, as not to hinder and not to withhold; and from the signification of serving the Egyptians, as giving themselves up conquered to those who infest by falsities, thus surrendering themselves. That to let us alone, when said in a state of infestations and also in a state of temptations, of the influx of truth Divine represented by Moses, means not to hinder and not to withhold, is because two forces or powers act in those states, one of which is from the falsities infused from the hells into the external man, the other of which is from truths instilled by the Lord into the internal man (n. 8164). These two forces act against each other: the falsities infused from the hells derive their force and power from the love of self and of the world, which are in man; but the truths instilled by the Lord derive their force and power from love toward the neighbor and love to the Lord. When man conquers, the internal force or power always prevails, because this is Divine; and it does not admit the force or power from falsities to be increased further than it can be repelled. When therefore these two forces act, the internal force which is from the Lord continually as it were withholds man and hinders him, lest the falsities draw him away and he thus yields; for it is usual when two forces opposed to each other are active, for one to draw and the other to draw back. Forces in the spiritual world are the affections which are of loves, and the instrumentalities by which they act are truths, and in the opposite sense, falsities.

8169. *For it were good for us to serve the Egyptians, rather than that we should die in the wilderness.* That this signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations, is evident from the signification of, it were good rather than that, as that it was to be preferred; from the signification of serving the Egyptians, as yielding to the falsities of those who infest, for by being made to serve is signified subjugation (see n. 6666, 6670, 6671), thus being made to succumb, here by the falsities of those who infest; from the signification of dying, as damnation (n. 8165); and from the signification of the wilderness, as a state of undergoing temptations (n. 8098). From this it is plain that by, it were good for us to serve the Egyptians, rather than that we should die in the wilderness, is signified that to yield to falsities when they were infested was preferable to yielding in temptations. That yielding in the former state is preferable to yielding in the latter is also true; for to yield in temptations is to be confirmed in falsities and evils against the truths and goods of faith; but to yield in a state of infestations is to be confirmed in falsities and evils, yet not manifestly against the truths and goods of faith. Thus it is plain that in yielding in temptations there is a blaspheming of truth and good, and sometimes profanation; and the greatest and most direful damnation of all is that which comes from profanation.

8170. *And Moses said unto the people.* That this signifies elevation from a state of despair by truth Divine, is evident from what now follows which Moses said, and which involves elevation from a state of despair. It is said by truth Divine, because all elevation in a state of temptations is effected by truth Divine. That truth Divine in the internal representative sense is meant by Moses, may be seen above (n. 6752, 7010, 7014, 7089).

8171. *Fear ye not.* That this signifies that they ought

not to despair, is evident from the signification of fearing, as being in horror (see n. 8162), here despairing; for spiritual fear in temptations is first horrible dread, and lastly despair. Spiritual fear is fear on account of damnation.

8172. *Stand still, and see the salvation of Jehovah.* That this signifies salvation from the Lord alone and not at all from them, is evident from the signification of standing still and seeing, as having faith — that seeing means understanding, acknowledging, and having faith, may be seen above (n. 897, 2150, 2325, 2807, 3863, 3869, 4403–4421, 5400); and from the signification of the salvation of Jehovah, as salvation from the Lord. In the present case, where the subject is liberation from temptations, the meaning is, salvation from the Lord alone and not at all from them. That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956). It is here said that they should have faith that salvation is from the Lord alone and not at all from them, because this is the principal thing of faith in temptations. He who believes when he is tempted, that he can resist from his own strength, yields; the reason is that he is in falsity and that he therefore attributes merit to himself, and thus demands to be saved of himself, and thus excludes influx from the Divine. But he who believes that the Lord alone resists in temptations, conquers; for he is in the truth, and attributes the merit to the Lord, and perceives that he is saved by the Lord alone. He who is in the faith of charity ascribes everything received of salvation to the Lord, and nothing to himself.

8173. *Which He will work for you to-day.* That this signifies which shall be to eternity, is evident from the signification of to-day, as eternity (see n. 2838, 3998, 4304, 6165, 6984).

8174. *For the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.* That this signifies

that the falsities which are once removed will be removed to eternity, is evident from the signification of the Egyptians, as those who are in falsities from evil (see n. 8132, 8135, 8146, 8148), thus also the falsities themselves from evil; and from the signification of seeing no more, when said of falsities, as being removed — for the falsities in man are not cast out, but are removed, man being withheld from evils and the falsities therefrom and held in good by the Lord (n. 1581, 2256, 2269, 2406, 4564); and from the signification of for ever, as to eternity.

8175. *Jehovah shall fight for you.* That this signifies that the Lord alone sustains the combats of temptations, is evident from the signification of fighting for you, when said of Jehovah in temptations, as that He sustains alone the combats of temptations. That Jehovah is the Lord, may be seen just above (n. 8172). That the Lord alone sustains the combats of temptations and conquers, is because the Divine alone can conquer the hells. Unless the Divine acted against them, they would rush in like a vast ocean, one hell after another, for the resisting of which man has no power at all; and the less power because man as to his proprium is nothing but evil, thus hell, from which the Lord then withdraws him and afterward withholds him — see what has been said above (n. 1581, 1661, 1692, 6574).

8176. *And ye shall hold your peace.* That this signifies that from their own strength they will effect nothing at all, is evident from the signification of holding one's peace, as acquiescing, and since said of temptations, as not thinking or believing that they effect anything by their own strength. On this subject see what was said and shown above (see n. 8172, 8175). That nevertheless they ought not to let fall their hands and await immediate influx, but ought to fight as from themselves, and still acknowledge and believe that it is from the Lord, may be seen also above (n. 1712, 1937, 1947, 2882, 2883, 2891).

8177. Verses 15–18. *And Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the sons of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the sons of Israel shall go into the midst of the sea on dry ground. And I, behold, I will harden the heart of the Egyptians, and they shall go in after them: and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am Jehovah, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.* "And Jehovah said unto Moses" signifies exhortation; "Wherefore criest thou unto Me?" signifies that there is no need of intercession; "speak unto the sons of Israel" signifies influx and perception; "that they go forward" signifies what is successive continuously until they are prepared. "And lift thou up thy rod" signifies the power of Divine truth; "and stretch out thy hand over the sea" signifies the dominion of power where the hell of falsity from evil is; "and divide it" signifies the dissipation of falsity therefrom; "and the sons of Israel shall go into the midst of the sea on dry ground" signifies that they who are of the spiritual church may pass safely and without influx of falsity. "And I, behold, I will harden the heart of the Egyptians" signifies the obstinacy of falsity from evil; "and they shall go in after them" signifies the endeavor to offer violence by the influx of falsity from evil; "and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen" signifies that they should see the effect of the dissipation of falsity and of reasonings by means of the Divine good of the Divine Human of the Lord. "And the Egyptians shall know that I am Jehovah" signifies that it may be known that the Lord is the only God and besides Him there is none else; "when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen" signifies, as

above, from their seeing the effect of the dissipation of falsity and of its doctrines and reasonings, by the Lord alone.

8178. *And Jehovah said unto Moses.* That this signifies exhortation, is evident from the signification of Jehovah said, when the subject is elevation and liberation from temptation, as exhortation (see n. 7033, 7090).

8179. *Wherefore criest thou unto Me?* That this signifies that there was no need of intercession, is evident from the signification of crying unto Jehovah, as interceding, namely, for liberation from temptation. Hence, Wherefore criest thou unto Me? means why dost thou intercede when there is no need of intercession. Therefore it follows, "Speak unto the sons of Israel, that they go forward," by which is signified that they shall have aid, but that still the temptation shall be continued, even until they are pre-
2 pared. As to there being no need of intercession, the case is this. They who are in temptations are wont to let fall their hands and betake themselves solely to prayers, which they then ardently pour forth, not knowing that prayers will not avail, but they must fight against the falsities and evils which are infused from the hells. This fight is maintained by the truths of faith, which give aid because they confirm goods and truths against falsities and evils. Moreover in the combats of temptations man must fight as of himself, but still acknowledge and believe that it is of the Lord (see above, n. 8176). If man does not fight as of himself, the good and truth which flow in through heaven from the Lord are not appropriated to him; but when he fights as of himself, and still believes that it is of the Lord, then they are appropriated to him; thence he has a new proprium, which is called a heavenly proprium, and which
3 is a new will. Moreover they who are in temptations, and not in some other active life than that of prayers, do not know that, in case the temptations were intermitted before their full accomplishment, they would not be prepared for

heaven, and thus could not be saved. For this reason also the prayers of those who are in temptations are little heard; for the Lord wills the end, which is the salvation of man, which end He knows, but not man; and the Lord does not heed prayers contrary to the end, which is salvation. He who conquers in temptations is also confirmed in that truth; but he who does not conquer entertains a doubt concerning the Divine aid and power, because he is not heard, and sometimes then, because he lets fall his hand, he in part yields. From these things it may be evident what is meant by there being no need of intercession, namely, that prayer is not to be relied upon. For in prayer from the Divine it is always at the time thought and believed that the Lord alone knows whether it be conducive to the end or not; wherefore the supplicant submits the hearing to the Lord, and then immediately prays that the will of the Lord and not his own may be done, according to the Lord's words in His own most grievous temptation in Gethsemane (Matt. xxvi. 39, 42, 44).

8180. *Speak unto the sons of Israel.* That this signifies influx and perception, is evident from the signification of speaking, when said of truth Divine, which is represented by Moses, to those who are of the spiritual church, who are the sons of Israel, as influx, and thence perception (see also n. 2951, 5481, 5797, 7270, 8128).

8181. *That they go forward.* That this signifies what is successive continuously, even until they are prepared, is evident from the signification of going forward, or journeying, as what is successive and continuous (see n. 4375, 4554, 4585, 5996); for by it is signified that they were not to cry out, that is, to supplicate, but that the journey was to be continued to the Red Sea, and afterward through the Sea to the wilderness, thus through hell, which they should pass through safely, to temptations in successive continuation, even until they should be prepared. That by the Red Sea is signified hell, may be seen above (n. 8099, 8137,

8148), and by the wilderness a state of undergoing temptations (n. 8098).

8182. *And lift thou up thy rod.* That this signifies the power of Divine truth, is evident from the signification of rod, as power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the representation of Moses, to whom it is said that he should lift up his rod, as Divine truth — of which see frequently above.

8183. *And stretch out thy hand over the sea.* That this signifies the dominion of power where the hell of falsity from evil is, is evident from the signification of stretching out the hand, as the dominion of power (see n. 7673); and from the signification of the sea, here the Red Sea, as the hell in which are the falsities from evil of those who have been of the church (n. 8099, 8137, 8148). Concerning this hell something further shall be said, by the Divine mercy of the Lord, at the end of the last chapters of Exodus, where the hells will be described from experience.

8184. *And divide it.* That this signifies the dissipation of falsity therefrom, is evident from the signification of dividing that sea, as dissipating the falsities from evil which are in that hell; for the falsities there appear as waters, according to what was shown above (n. 8099, 8137, 8148). For, when the angelic pillar in which the Lord is present passes through that sea, then the falsities recede, consequently the waters there which are falsities disappear; from which it is plain that by dividing the sea is signified the dissipation of the falsities which are of the hell that is represented by the Red Sea.

8185. *And the sons of Israel shall go into the midst of the sea on dry ground.* That this signifies that they who are of the spiritual church may pass safely and without influx of falsity, is evident from the signification of going or entering into the midst, as passing; and from the representation of the sons of Israel, as those who are of the

spiritual church — of which frequently above; and from the signification of on dry ground, as safely and without influx of falsity, for by the waters of that sea are signified falsities derived from evil (see n. 8137, 8138); therefore by dry ground is signified without falsity. The like is signified by dry and making dry in David: *Thou breakest the heads of leviathan in pieces. . . . Thou didst cleave fountain and flood; Thou driedst up mighty rivers* (Ps. lxxiv. 14, 15); to dry up mighty rivers means to dissipate the more powerful falsities. And in Zechariah: *I will gather* 2
them; for I will redeem them. . . . I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon. . . . He shall pass through the sea of affliction, and shall smite the waves in the sea, and shall dry up all the depths of the river: and the pride of Assyria shall be brought down, and the staff of Egypt shall depart away. And I will strengthen them in Jehovah (x. 8–12). In this passage those who trust in themselves and in their own wisdom in spiritual things are described, and also the dissipation of falsities by means of temptations. The land of Egypt stands for knowledges, Assyria for reasonings therefrom, passing through the sea of affliction for temptations, smiting the waves in the sea and drying up the depths of the river for dissipating falsities thence; the pride of Assyria shall be brought down and the staff of Egypt shall depart away, means that they shall not trust any longer in their own wisdom, but in wisdom from the Lord, which is signified by, I will strengthen them in Jehovah. In like 3
manner in Isaiah: *That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof; that saith to the deep, Be dry, and I will dry up thy rivers* (xliv. 26, 27); saying to the deep, be dry, and drying up the rivers thereof, means dissipating evils and falsities. But where waters signify truths, making dry signifies a state of non-truth, or

without truth — as in Isaiah: *I will pour waters upon him that is thirsty, and streams upon the dry ground* (xliv. 3); waters and streams stand for truths, the dry ground for
4 where there is no truth. And in Jeremiah: *A sword is upon the Chaldeans, and upon the inhabitants of Babel. . . . A sword is upon her horses, and upon her chariots. . . . A drought is upon her waters, and they shall be dried up* (l. 35–38) — where the Chaldeans stand for those who profane truths, and the inhabitants of Babel stand for those who profane goods (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326), the sword for truth combating against falsity and for falsity combating against truth, and thus for vastation (n. 2799, 4499, 6353, 7102), horses for the intellectual faculty (n. 2761, 2762, 3217, 5321, 6125, 6534), chariots for doctrines (n. 5321, 8146, 8148), a drought upon the waters so that they are dried up, for there being in truths nothing of life, by reason of falsification. But where dry or making dry in the Word is said of other things, as of trees, of herbage, of harvest, of bones, the contrary to the above is signified. The earth itself is also called the dry land in respect to the sea, and then dry is predicated of good and the sea is predicated of truth.

8186. *And I, behold, I will harden the heart of the Egyptians.* That this signifies the obstinacy of falsity from evil, is evident from the signification of hardening the heart, as obstinacy (n. 7272, 7300, 7305, 7616); and from the representation of the Egyptians, as those who are in falsities from evil (n. 8132, 8135, 8148). When it is said in the Word that Jehovah hardens the heart and also induces evil, in the internal sense where the truth itself is in its nakedness, is meant that they who are in falsity and in evil harden their own heart and bring evil upon themselves (n. 2447, 6071, 6991, 6997, 7533, 7632, 7877, 7926).

8187. *And they shall go in after them.* That this signifies the endeavor to offer violence by the influx of falsity from evil, is evident from the signification of going in after

them, as the influx of falsity from evil, also the endeavor to subjugate, thus to offer violence; for by drawing nigh is signified influx (n. 8159), by marching after them, nearer influx and communication (n. 8161), and by pursuing after them, endeavor to subjugate (n. 8136, 8152, 8154); therefore by going in after them is signified an endeavor to offer violence by the influx of falsity from evil.

8188. *And I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.* That this signifies that they should see the effect of the dissipation of falsity and of reasonings by means of the Divine good of the Divine Human of the Lord, is evident from the signification of getting honor upon Pharaoh and his host, as the immersion into hell of those who are in falsity from evil, and the encompassing of them there by falsities as by waters, from the presence only of the Divine Human of the Lord (see above, n. 8137); from the representation of Pharaoh, as those who are in falsities from evil; from the signification of host, as falsities; from the signification of his chariots, as the doctrines of falsity; and from the signification of his horsemen, as false reasonings —of which above (n. 8146, 8156).

8189. *And the Egyptians shall know that I am Jehovah.* That this signifies that it may be known that the Lord is the only God and besides Him there is none else, is evident from what has been shown above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

8190. *When I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen,* signifies that they should see the effect of the dissipation of falsity, and of the doctrines and reasonings of falsity by the Lord alone, as may be seen just above (n. 8188).

8191. Verses 19–22. *And removing, the angel of God, which went before the camp of Israel, went also behind them; and removing, the pillar of cloud from before them stood also behind them: and it came between the camp of*

the Egyptians and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the sons of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. "And removing, the angel of God" signifies the orderly arrangement by Divine truth; "which went before the camp of Israel" signifies which there was in respect to the truths and goods of the church; "went also behind them" signifies protection lest the falsity of evil should flow into the will; "and removing, the pillar of cloud from before them stood also behind them" signifies the presence of the Lord protecting what is of the will, as before what is of the understanding; "and it came between the camp of the Egyptians and the camp of Israel" signifies between the falsities of evil on the one hand and the truths of good on the other hand; "and there was the cloud and the darkness" signifies the condensation of falsity from evil on the one hand; "yet gave it light by night" signifies the enlightenment of truth from good on the other hand; "and the one came not near the other" signifies no communication then; "all the night" signifies in an obscure state. "And Moses stretched out his hand over the sea" signifies the dominion of the power of truth Divine over hell; "and Jehovah caused the sea to go back by a strong east wind" signifies the means of the dissipation of falsity; "all the night" signifies in an obscure state; "and made the sea dry land" signifies the dissipation of falsity; "and the waters were divided" signifies separation from truths, and removal. "And the sons of Israel went into the midst of the sea upon the dry ground" signifies the entrance and passage of those who were of the spiritual church safely through hell, and with-

out influx of falsity; "and the waters were a wall unto them on their right hand, and on their left" signifies that they were withheld on all sides from falsities.

8192. *And removing, the angel of God.* That this signifies orderly arrangement by Divine truth, is evident from the signification of removing, or journeying, as here orderly arrangement — that removing means orderly arrangement is because the pillar of cloud, which was an angelic company, that heretofore went before the sons of Israel, now betook itself between the camp of the Egyptians and the camp of Israel, and thus brought darkness upon the Egyptians, and gave light to the sons of Israel; and because these things were so arranged in order by the Lord, by the removal of the angel of God, or the pillar, and by its interposition, therefore by removing, is signified here orderly arrangement; and from the signification of the angel of God, as Divine truth, in like manner God; for in the Word, where truth is the subject, the term God is used, but where good is the subject, the term Jehovah (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873). As regards angels, 2
it is to be known that by angels in the Word is understood the Lord (n. 1925, 3039, 4085); therefore the Lord Himself is called an angel (n. 6280, 6831). For this reason angels signify Divine truth, for Divine truth proceeding from the Lord makes heaven, consequently also the angels who constitute heaven; for so far as they receive the Divine truth which is from the Lord, so far they are angels. This may also be evident from the fact that angels are not at all desirous, they are even unwilling, that anything of truth and good should be attributed to them, because it is of the Lord with them. For this reason also it is said that the Lord is the All in all of heaven, and that they who are in heaven are in the Lord; the angels also, by virtue of the Divine truth which they receive from the Lord, are in the Word called gods (n. 4295, 7268), and therefore God in the original tongue is in the plural number. It is further 3

to be known that in the Word an angel is spoken of, when yet many are meant; as in the present case, where it is said the angel of God, and the pillar is meant which went before the sons of Israel, and which was constituted of many angels. In the Word also angels are mentioned by name, as Michael, Raphael, and others. They who do not know the internal sense of the Word believe that Michael or Raphael is an individual angel who is supreme among his associates; but by those names in the Word is not signified an individual angel, but the angelic function itself, thus also the Divine of the Lord as to what is of the function.

8193. *Which went before the camp of Israel.* That this signifies which there was in respect to the truths and goods of the church, is evident from the signification of camp, as truths and goods; for by the camp is signified the whole congregation of Israel, and by the congregation of Israel are signified all goods and truths in the complex (see n. 7830, 7843); hence also encampment means orderly arrangement according to truths and goods (n. 8103, 8130, 8131, 8155); that Israel is the spiritual church has been frequently shown.

8194. *Went also behind them.* That this signifies protection lest the falsity of evil should flow into the will, is evident from the signification of going behind the sons of Israel, as protection lest the Egyptians should invade, in the internal sense lest the falsities from evil, signified by the Egyptians, should flow in (n. 8132, 8135, 8148). That it means lest they should flow into the will, is because in the Greatest Man, or in the spiritual world, what is of the will is presented from the back or behind, and what is of the understanding from the face or before. As regards influx into the will and into the understanding of man, it is to be known that the utmost precaution is used by the Lord to prevent infernal spirits from flowing into the will of man; for if they were to flow into his will after he is regenerated or made a church, it would be all over with him, for his will

is nothing but evil. Therefore it is that the man of the spiritual church is regenerated by the Lord as to the intellectual part, and that in this part a new will is formed, which is altogether separated from the will that man has by heredity (n. 863, 875, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113). From these things it may now be evident wherefore it is that by going behind them, is signified protection lest the falsity of evil should flow into the will.

8195. *And removing, the pillar of cloud from before them stood also behind them.* That this signifies the presence of the Lord protecting what is of the will, as before what is of the understanding, is evident from the signification of the pillar of cloud, as the presence of the Lord (see n. 8110), it being an angelic company in which the Lord was; and from the signification of from before them, as the understanding, and of behind them, as the will, of which just above (n. 8194); that protection is meant is plain.

8196. *And it came between the camp of the Egyptians and the camp of Israel.* That this signifies between the falsities of evil on the one hand and the goods of truth on the other hand, is evident from the signification of camp, as goods and truths in the complex — of which just above (n. 8193); thus in the opposite sense, evils and falsities also in the complex. Therefore the camp of the Egyptians means the falsities of evil, because by the Egyptians are signified falsities from evil (see n. 8132, 8135, 8148); and the camp of Israel means the goods of truth, because by Israel are signified the truths which are from good (see n. 7957). That to come between them means to prevent the falsities from evil flowing in, is plain.

8197. *And there was the cloud and the darkness.* That this signifies the condensation of falsity from evil on the one hand, and that *yet gave it light by night* signifies the enlightenment of truth from good on the other hand, is evident from the signification of a cloud and darkness, as the condensation of falsity from evil — that a cloud is falsity

may be seen above (n. 1043, 1047, 8137, 8138), as also darkness (n. 1839, 1860, 4418, 4531, 7688, 7711); and from the signification of giving light by night, as the enlightenment of truth from good. The pillar of fire by night is a state of obscurity of truth tempered by enlightenment from good (n. 8108). In regard to this, that the pillar brought darkness upon the Egyptians and gave light to the sons of Israel, the case is as follows. The presence of the Lord, which is here signified by the pillar, is heavenly light itself, from which heaven has its own light, and this light is a thousand times brighter than the midday light of the world. But the same light becomes thick darkness with the evil, though they be in the light itself, and becomes the thicker darkness in proportion as the falsity from evil is denser among them. The reason is that the truth Divine proceeding from the Lord appears before the eyes of angels as light, but to those who are in falsities from evil it cannot appear as light, but as thick darkness, for falsity is opposite to truth and extinguishes truth. This is why the pillar, which was the presence of the Lord, brought cloud and darkness upon the Egyptians, because by the Egyptians are signified those who are in falsities from evil, and gave light by night among the sons of Israel, because by the sons of Israel are signified those who are in truth from good. That the Lord appears to every one according to his quality, may be seen above (n. 1861, 6832).

8198. *And the one came not near the other.* That this signifies no communication then, is evident from the signification of coming near, as influx and communication (see n. 8159).

8199. *All the night.* That this signifies in an obscure state, is evident from the signification of night, as a state of obscurity as to the truth and good of faith (see n. 1712, 6000). By night is here meant that obscurity which follows immediately after temptations; for they who are liberated from temptations come at first into obscurity before

they come into clearness, since the falsities and evils infused from the hells for some time inhere and are dissipated only one after another.

8200. *And Moses stretched out his hand over the sea.* That this signifies the dominion of the power of truth Divine over hell, is evident from the signification of stretching out the hand, as the dominion of power (see n. 7673, 8183); from the representation of Moses, as truth Divine — see frequently above; and from the signification of the sea, here the Red Sea, as hell (n. 8099, 8137, 8138). It is said the dominion of the power of truth Divine, because all Divine power is by the truth which proceeds from the Lord. This truth created all things, according to what is said in John: *All things were made by Him* [*the Word*]: *and without Him was not anything made that was made* (i. 3). The Word is the Lord as to Divine truth; by that truth all things in heaven and in hell are arranged into order; from this is also all order on the earth; all the miracles were wrought by it; in short, Divine truth has in it all power, insomuch that it is power itself. There are some in the other life who are in truth above others, and they are in such power therefrom that they can pass through the hells without any danger. They who are in the hells flee in every direction at their presence. There are some also who by truth from the Divine exercise power magically. More shall be said of these, by the Divine mercy of the Lord, at the end of the chapters, when we come to speak of the hells. They who look into the causes of things from what is external and terrestrial, cannot perceive otherwise than that truth from the Divine is merely something of thought, of no real essence, when yet it is the veriest essential, from which are all the essences of things in both worlds, the spiritual and the natural.

8201. *And Jehovah caused the sea to go back by a strong east wind.* That this signifies the means of the dissipation of falsity, is evident from the signification of causing to go

back, as dissipating; from the signification of the sea, as falsity, for by the sea are here signified its waters, which are falsities (see n. 8137, 8138); and from the signification of an east wind, as means of destruction (see n. 7679), here of the destruction of falsity, thus of its dissipation.

8202. *All the night* signifies in an obscure state, as above (n. 8199).

8203. *And made the sea dry land.* That this signifies the dissipation of falsity, is evident from the signification of the sea, as falsity (as just above, n. 8201); and from the signification of making it dry land, as its dissipation. That passing over on the dry or arid land, when it is said of the waters of that sea removed, means safely and without influx of falsity, may be seen above (n. 8185).

8204. *And the waters were divided.* That this signifies separation from truths and removal, is evident from the signification of the waters being divided, as the dissipation and separation of falsity (see above, n. 8184), thus separation from truths, and removal.

8205. *And the sons of Israel went into the midst of the sea upon the dry ground.* That this signifies the entrance and passage of those who were of the spiritual church, safely through hell, and without influx of falsity, is evident from what was explained above (n. 8185), where like words occur.

8206. *And the waters were a wall unto them on their right hand, and on their left.* That this signifies that they were withheld on all sides from falsities, is evident from the signification of the waters of that sea, as falsities from evil (see n. 8137, 8138); from the signification of being a wall unto them, as being withheld from them — of which below; and from the signification of, on their right hand and on their left, as on all sides. That to be a wall unto them, when said of waters by which are signified falsities, means to be withheld from falsities, is because the case with man is this: when he is held by the Lord in good

and truth, then falsities and evils are removed, and being removed they surround as a wall, for they cannot enter into the sphere where good and truth are. The reason is, that in good and truth the Lord is present, and the presence of the Lord moves away on all sides evil and falsity; for good and truth are altogether opposite to evil and falsity, wherefore they cannot be together, without one destroying the other. Good with truth, however, destroys, that is, removes evil with falsity, because the one is Divine and has therefore all power, whereas the other is infernal and has therefore no power. The one acts from things internal, but the other from things external. When evils with falsities with man are removed, they surround, as was said, like a wall, and are in the perpetual endeavor to rush in, but this they cannot do, because the presence of the Lord, which is in good and truth, keeps them at a distance. This is what is signified by the waters being a wall unto them on their left hand and on their right. That man is withheld from evil and falsity by being kept in good and truth by the Lord, may be seen above (n. 1581, 2406, 4564). But no one can be withheld from evil and kept in good, unless he has received that capacity by the exercise of charity in the world. This is effected by a life of good or by a life according to the truths of faith, therefore by affection for or love of good. He who by his life has acquired love and affection for good, can be in the sphere of good and truth, but not he who during life has put on the nature of evil.

8207. Verses 23–25. *And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians in the pillar of fire and of cloud, and discomfited the host of the Egyptians. And He took off the wheel of his chariots, and made it to drive heavily: so that the Egyptian said, Let me flee from the face of*

Israel; for Jehovah fighteth for them against the Egyptians. "And the Egyptians pursued" signifies the endeavor of falsity from evil to offer violence; "and went in after them" signifies the endeavor of influx; "all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea" signifies knowledges from a perverted understanding, doctrines of falsity, and reasonings, that they filled hell. "And it came to pass in the morning watch" signifies the state of thick darkness and destruction of those who are in falsity from evil, and the state of enlightenment and salvation of those who are in truth and good; "that Jehovah looked forth upon the host of the Egyptians" signifies the extension thence of Divine influx toward those who endeavored by falsities to offer violence; "in the pillar of fire and of cloud" signifies thus the presence of Divine good and truth there; "and discomfited the host of the Egyptians" signifies that therefore the extensions of falsity and evil relapsed upon them. "And He took off the wheel of his chariots" signifies the power of introducing falsities taken away; "and made it to drive heavily" signifies resistance and impotence; "so that the Egyptian said" signifies thought then; "Let me flee from the face of Israel" signifies separation from those who are in the good of truth and truth of good; "for Jehovah fighteth for them against the Egyptians" signifies that the Lord alone sustains combat against falsities and evils.

8208. *And the Egyptians pursued.* That this signifies the attempt of falsity from evil to offer violence, is evident from the signification of pursuing, when by the Egyptians, as endeavor to subjugate (see n. 8136, 8152, 8154), thus to offer violence; and from the representation of the Egyptians, as those who are in falsities from evil (n. 8132, 8135, 8136, 8146, 8148), thus also the falsities from evil.

8209. *And went in after them.* That this signifies the endeavor of influx, is evident from the signification of going after any one, when said of those who are in falsities

from evil, as an endeavor to offer violence by influx of falsity from evil (see n. 8187). That it means endeavor, is because infernal genii and spirits cannot bring evil upon the good, but still perpetually endeavor to do it. There is a sphere exhaling from the hells, which may be called a sphere of endeavors and which is a sphere of doing evil. This sphere it has also been granted me occasionally to perceive. The endeavor is perpetual, and as soon as any opportunity occurs, an effect bursts forth therefrom; but that sphere is checked by the sphere of the endeavors of heaven, which is from the Lord and is a sphere of doing good, in which is all power, because it is from the Divine. Nevertheless between those endeavors diametrically opposite to each other an equilibrium is maintained, to the intent that man may be in freedom, and thus in a state of choice, and that he may be reformed; for all reformation is in freedom, and without freedom there is no reformation. Spiritual endeavor is the same as will. During man's reformation he is kept in equilibrium, that is, in freedom, between willing good and willing evil; and so far as he then draws near to willing what is good, so far he draws near to heaven and withdraws from hell; and so far the new will which he then receives from the Lord, prevails over his own will, which he received by inheritance from his parents and afterward by actual life. When therefore man is so far reformed that he wills good and is affected with it, then good removes evil, because the Lord is present in good; for good is from the Lord, thus it is His, yea it is Himself. From this it may be evident how it is in respect to the endeavor of influxes with man.

8210. *All Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.* That this signifies knowledges from a perverted understanding, doctrines of falsity, and reasonings, that they filled hell, is evident from the signification of the horses of Pharaoh, as knowledges from a perverted understanding; from the signification of the

chariots of Pharaoh, as the doctrines of falsity; from the signification of the horsemen of Pharaoh, as reasonings therefrom — concerning all which see above (n. 8146, 8148); and from the signification of, into the midst of the
2 sea, as to fill hell. That these three things of Pharaoh's army, namely, horses, chariots, and horsemen, are here now again mentioned, is because the last state is now at hand of the devastation of those of the church who were in faith separate from charity and in a life of evil, which state is a state of casting into hell; and the casting into hell is a crowding together by falsities from evil. For when the evil are devastated as to all truth and good, and are left to the evil of their life and to the falsity therefrom, then are opened the hells with which they had communicated by the evils of their life, and then all those evils rush in upon them which they have appropriated to themselves, and the falsities which flow forth from the evils constitute then a sphere around them, which sphere appears as a dense cloud, or as water. When this takes place, they are then in hell; for they are then shut off from all communication with heaven, and are also separated from the other
3 hells: this is called casting into hell. This is the reason why now, when they entered into the midst of the sea, mention is made of horses, chariots, and horsemen, for, as already said, the Red Sea signifies hell, and horses, chariots, and horsemen signify all the falsities and all things of falsity from evil, which are now let into them, that thus by every quality of falsity from evil they may be separated from the other hells. These are the subjects specifically treated of in the verses which now follow (24–28).

8211. *And it came to pass in the morning watch.* That this signifies a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of the enlightenment and salvation of those who are in truth from good, is evident from the signification of the morning watch, as a state of enlightenment and salvation, and in the oppo-

site sense, a state of thick darkness and destruction. The reason why morning watch has this signification, is that states of faith and love in the other life are as the times of the day in the world, namely, as morning, midday, evening, and night; wherefore also these times correspond to those states (see n. 2788, 5672, 5962, 6110). Moreover states vary much in the same manner. The end and the beginning of those variations is morning, and particularly dawn, for then night is ended, and day begins. In that state to which morning corresponds, the good begin to be enlightened as to the things which are of faith, and to grow warm as to the things which are of charity; and conversely, the evil then begin to be darkened by falsities, and to grow cold by evils; consequently morning is to them a state of thick darkness and destruction, while to the good it is a state of enlightenment and salvation. From these states 2
in heaven exist the states of light and heat, also the states of thick darkness and cold in the earths, which states succeed each other every year and every day; for whatever exists in the natural world has its origin and cause from things which exist in the spiritual world, since universal nature is nothing else than a theatre representative of the Lord's kingdom (n. 3483, 4939, 5173, 5962); thus these are correspondences. The variations of light and shade and of heat and cold upon the earths are indeed from the sun, that is, from the difference of its altitudes, every year and every day, in the several regions of the earth; but these causes, which are proximate and in the natural world, were created according to those things in the spiritual world, as by their causes prior and efficient of the posterior causes which exist in the natural world. For there is nothing at all in the natural world, which is in order, but derives its cause and origin from the spiritual world, that is, through the spiritual world from the Divine. Because 3
morning signifies the beginning of enlightenment and salvation in respect to the good, and the beginning of thick

darkness and destruction in respect to the evil, therefore it is here said that Jehovah in the morning watch looked forth upon the host of the Egyptians and discomfited it, and then that He took off the wheel of his chariots . . . and shook off the Egyptians in the midst of the sea; and on the other hand that He saved the sons of Israel. From these considerations it may now be plain what is signified in the spiritual sense by the following passages in the Word — in Isaiah: *In the day shalt thou make thy plant to grow, and in the morning thy seed to blossom* (xvii. 11). Again: *At eventide behold terror; before the morning he is not* (xvii. 14). Again: *O Jehovah . . . be Thou their arm every morning, our salvation also in the time of trouble* (xxxiii. 2). And in Ezekiel: *Thus saith the Lord Jehovah: An evil, an only evil; behold, it cometh. An end is come, the end is come. . . . The morning is come unto thee, O inhabitant of the land . . . the day of trouble is near* (vii. 5–7). And in Hosea: *So shall Beth-el do unto you because of your great wickedness: at daybreak shall the king of Israel be utterly cut off* (x. 15). And in David: *Cause me to hear Thy loving-kindness in the morning. . . . Deliver me, O Jehovah, from mine enemies* (Ps. cxliii. 8, 9). Also that the Lord, when the dawn arose, saved Lot, and rained brimstone and fire upon Sodom and upon Gomorrah (Gen.
4 xix. 15, 24). Because morning signifies a state of enlightenment and salvation of the good and a state of thick darkness and destruction of the evil, therefore also morning signifies the time of the final judgment, when they are to be saved who are in good and they are to perish who are in evil; consequently it signifies the end of a former church and the beginning of a new church, which things are signified in the Word by the final judgment (n. 900, 931, 1733, 1850, 2117–2133, 3353, 4057, 4535). This is signified by morning in Daniel: *He said unto me, Until evening and morning two thousand three hundred; then shall the sanctuary be justified* (viii. 14). And in Zepha-

niah : *In the morning, in the morning will* Jehovah *give judgment for light, He faileth not. . . . I have cut off nations, their corner-towers are desolate* (iii. 5, 6). Also in Isaiah : *One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye : turn ye, come* (xxi. 11, 12). In these passages morning stands for the Lord's coming and then enlightenment and salvation, thus for a new church ; night for the state of man and of the church at that time, that they were in mere falsities from evil. It is said the morning watch, because the night was divided into watches, of which the last of the night and the first of the day was the morning watch. The watchers used to be upon the walls, observing whether an enemy approached and by a cry announcing what they saw. By them, in the internal representative sense, is meant the Lord, and by watch His continual presence and protection (n. 7989) — as in David : *He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. Jehovah is thy keeper : Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. Jehovah shall keep thee from all evil ; He shall keep thy soul* (Ps. cxxi. 3–7). Moreover by watchmen are meant prophets and priests, consequently the Word — as in Isaiah : *I have set watchmen upon thy walls, O Jerusalem ; they shall never hold their peace day nor night : ye that are the Lord's remembrancers* (lxii. 6). And in Jeremiah : *For there shall be a day, that the watchmen from the mountain of Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God* (xxxi. 6).

8212. *That Jehovah looked forth upon the host of the Egyptians.* That this signifies the extension thence of Divine influx toward those who by falsities attempted to offer violence, is evident from the signification of looking forth, when it is predicated of Jehovah, as the extension of the

influx of Himself; for that the Lord's looking forth upon any one is influx, is plain. For then He makes Himself present and gives perception of good and truth to those who are in truth from good from Himself, and this takes place by influx. Therefore it is that when angels look upon any one, they infuse into him the affection which is of their life. The signification is further evident from that of host or camp of the Egyptians, as falsities from evil (n. 8193, 8196); and because they who were in falsities from evil then pursued the sons of Israel, an attempt is also signified of offering violence by falsities (n. 8208).

8213. *In the pillar of fire and of cloud.* That this signifies the presence of Divine good and truth there, is evident from the signification of the pillar of fire and of cloud, as the presence of the Lord (n. 8110), consequently of Divine good and truth; for where the Lord is, there is good and truth. As to what is signified in particular by the pillar of fire and of cloud, see above (n. 8106–8108).

8214. *And discomfited the host of the Egyptians.* That this signifies that therefore the extensions of falsity from evil relapsed upon them, is evident from the signification of discomfiting the host of the Egyptians, as the relapse upon them of the falsities from evil which they attempted to bring to those who were in truth and good. These things are signified by those words because the presence of the Lord with the evil produces that effect; for the evil, who by infusions of falsity and evil desire to offer violence to the good, cast themselves into the punishment of retaliation, which is, that the falsities and evils which they intend to infuse, fall back upon themselves. This punishment, which is called the punishment of retaliation, comes from this law of order in heaven: *All things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets* (Matt. vii. 12). Wherefore they who do good from good, or from the heart, receive good from others; and on the other hand likewise, they who do evil

from evil, or from the heart, receive evil from others. Hence every good has its recompense adjoined to it and every evil its punishment (n. 696, 967, 1857, 6559). From these things it is now plain that by, Jehovah discomfited the host of the Egyptians, is signified that the extensions of falsity from evil relapsed upon them, and thence came trouble to them. That this takes place with the evil by the presence of the Lord, may be seen above (n. 7989).

8215. *And he took off the wheel of his chariots.* That this signifies the power of introducing falsities taken away, is evident from the signification of taking off, as taking away; from the signification of a wheel, as the power of advancing — of which below; and from the signification of the chariots of Pharaoh, as the doctrines of falsity (see n. 8146, 8148), thus falsities. What a wheel signifies in the genuine sense, may be evident from the signification of a chariot. Chariots were of two kinds: there were chariots for conveying merchandise and chariots for war. By chariots for conveying merchandise were signified doctrines of truth and in the opposite sense doctrines of falsity; and by chariots for war were signified also doctrines in each sense, but fighting, thus truths themselves and falsities themselves, marshalled for war. From this it may be evident what is meant by the wheel of a chariot, namely, the power of advancing, here of introducing falsities and of fighting against truths. Since this power is of man's intellectual part, therefore by wheel is also signified the understanding as to those things which are of doctrine. In the other life there 2
appear very frequently chariots laden with merchandise of various kinds, and these differing in form and size; by them when thus seen are signified truths in their complex, or doctrines, which are as it were for receptacles of truth, and by merchandise are signified knowledges of various use. These things are seen, when in heaven angels are discoursing concerning doctrines; for their discourse, since it cannot be comprehended by those who are beneath, is pre-

sented representatively, and to some by chariots, as was said, in which the whole and every part of the discourse is presented in form and before the eyes, from which in a moment may be comprehended and seen the contents of the discourse, some in the form of the chariot, some in its structure, some in its color, some in its wheels, some in the horses which draw it, some in the merchandise which the chariot conveys. It is from these representatives that char-
3 iots in the Word signify doctrines. From this it may in some measure be seen that by the wheel of chariots is signified the power of the understanding; for as a chariot has its motion and advance by means of the wheels, so the truths which are of doctrines have their progress by means of the understanding. This is also signified by wheels in Isaiah: *Whose arrows are sharp, and all his bows bent; the hoofs of his horses are counted as rock, his wheels are as the whirlwind* (v. 28) — speaking of the vastation of truth, where arrows are falsities and a bow the doctrine of falsity (n. 2686,* 2709); hoofs of horses are sensuous knowledges from a perverted understanding (n. 7729), wheels the powers of perverting and destroying truths, like a whirl-
4 wind. And in Ezekiel: *As I beheld the living creatures, behold one wheel upon the earth beside the living creatures, for each of the four faces thereof. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel. When they went, they went upon their four sides: they turned not when they went. As for their rings, they were high and dreadful; and they four had their rings full of eyes round about. And when the living creatures went, the wheels went beside them . . . the spirit of the living creature was in the wheels* (i. 15–20; also x. 9–17). By the four living creatures which were cherubs is signified the providence of the Lord (n. 308); by the wheels Divine

* Here in a good sense attributed to Jehovah.

intelligence or foresight; therefore it is said that the wheels went together with the living creatures, and that their rings were full of eyes, also that the spirit of the living creature was in them, that is, the truth of wisdom. And in Daniel: 5 *I beheld till thrones were cast down, and the Ancient of days did sit: His raiment was white as white snow, and the hair of His head like pure wool; His throne was fiery flames, His wheels burning fire* (vii. 9). Here the Ancient of days is the Lord as to Divine good; the thrones cast down are falsities; His raiment is truth Divine in external form; the hair of the head is good Divine in external form; His throne is heaven and the church; wheels are what is of wisdom and intelligence, thus truths Divine; burning fire is what is of love and charity. Under the ten bases about the temple of Solomon there were also wheels of brass, *the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten* (1 Kings vii. 30–33). By these borders or bases were signified the receptacles of truth, by which man is purified and regenerated; by the wheels were signified intellectual powers, whereby is progression.

8216. *And made it to drive heavily.* That this signifies resistance and impotence, is evident from the signification of a wheel, as the power of introducing falsities (see in n. 8215); therefore to make it to drive heavily is hindrance by resistance and hence impotence.

8217. *So that the Egyptian said.* That this signifies thought, namely of those who were in falsities from evil, is evident from the signification of saying, when evil assails, as thought (see n. 7094, 7107, 7244, 7937); and from the signification of the Egyptian, as those who were in falsities derived from evil (n. 8132, 8135, 8146, 8148).

8218. *Let me flee from the face of Israel.* That this signifies separation from those who are in the good of truth and truth of good, is evident from the signification of fleeing, as separation (see n. 4113, 4114, 4120); and from the

representation of Israel, as those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (n. 7957).

8219. *For Jehovah fighteth for them against the Egyptians.* That this signifies that the Lord alone sustains combat against falsities and evils, is evident from what was explained above (n. 8175), where like words occur.

8220. Verses 26–28. *And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon his chariots, and upon his horsemen. And Moses stretched forth his hand over the sea, and the sea returned to the strength of its flow at the turning to morning; and the Egyptians fled in its way; and Jehovah shook off the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.* "And Jehovah said unto Moses" signifies influx; "Stretch out thy hand over the sea" signifies the dominion of the power of truth Divine over hell; "that the waters may come again upon the Egyptians" signifies that falsities should flow back unto them and should spread around those who were in falsities from evil; "upon his chariots, and upon his horsemen" signifies the doctrines of falsity and reasonings from a perverted understanding. "And Moses stretched forth his hand over the sea" signifies, as above, the dominion of Divine power over hell; "and the sea returned to the strength of its flow at the turning to morning" signifies the flowing back to them of falsities from evil, by reason of the presence of the Lord; "and the Egyptians fled in its way" signifies that they immersed themselves in falsities from evil; "and Jehovah shook off the Egyptians in the midst of the sea" signifies that thus they cast themselves into hell, where are falsities from evil. "And the waters returned" signifies the relapse of falsities into them; "and covered the chariots, and the

horsemen, even all the host of Pharaoh " signifies that their falsities hid them ; " that went in after them into the sea " signifies that seized hold upon them ; " there remained not so much as one of them" signifies all together and every one.

8221. *And Jehovah said unto Moses.* That this signifies influx, is evident from the signification of Jehovah said, when concerning the dominion of power to be exercised by Divine truth which is represented by Moses, as influx (see also n. 7291, 7381).

8222. *Stretch out thy hand over the sea.* That this signifies the dominion of the power of truth Divine over hell, is evident from what was explained above (n. 8200), where are like words.

8223. *That the waters may come again upon the Egyptians.* That this signifies that falsities from evil should flow back unto them and spread around those who were in falsities from evil, is evident from the signification of waters, as falsities (n. 6346, 7307, 8137, 8138) ; therefore by the waters coming again is signified the flowing back or relapse of falsity, here also a spreading round about, because by the waters of the Red Sea, which are falsities from evil of those of the church who have been in faith separate and in a life of evil ; and from the signification of the Egyptians, as those who are in falsities from evil — as frequently above. How it is that falsities flowed back or relapsed unto those who intended to pour them forth upon those who were in truth and good, who are represented by the sons of Israel, may be seen above (n. 8214), namely, that the evil which is intended to others relapses upon themselves, and that this arises from the law of Divine order, *Whatsoever ye would that men should do unto you, even so do ye also unto them* (Matt. vii. 12). From this law, which in the spiritual world is constant and perpetual, the laws of retaliation enacted in the representative church derived their origin — as these in Moses: *If any mischief follow, then*

thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe (Exod. xxi. 23–25). Again: *If a man hath caused a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto himself* (Lev. xxiv. 19, 20). Again: *If a witness hath testified falsely against his brother, ye shall do unto him, as he had thought to do unto his brother* (Deut. xix. 18, 19). From these passages it is very manifest that these laws derive their origin from that universal law, which in the spiritual world is constant and perpetual, namely, that thou shalt not do to others but as thou wouldst that others should do to thee. Therefore it is clear how it is to be understood that falsities from evil, which are intended to be brought unto others, flow back or
2 relapse upon the persons themselves. But with respect to that law in the other life, there is this further to be said. The like, or retaliation, when evil, is dealt by the evil, and never by the good; or it comes from the hells, and never from the heavens. For the hells, or the evil who are there, are in the continual desire of doing evil to others, inasmuch as it is the very enjoyment of their life; wherefore as soon as it is permitted, they do evil, caring not to whom, whether he be evil or good, a companion or an enemy; and since it is from the law of order that evil relapses upon those who intend evil, therefore when it is permitted by the law, the assault is made. This is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, since it is the enjoyment of their life. As soon then as opportunity is given, they do good as well to foes as to friends; yea, neither do they resist evil, for the laws of order defend and protect good and truth. Therefore it is that the Lord says, *Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say*

unto you, Resist not evil. . . . Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you . . . that ye may be sons of your Father which is in the heavens (Matt. v. 38, 39, 43–45). It very frequently happens in the other life that 3 evil spirits when they wish to bring evil upon the good, are grievously punished, and that the evil which they intend to others relapses upon themselves. This then appears as if it were revenge from the good; but it is not revenge, neither is it from the good, but from evil spirits, to whom opportunity is then given from the law of order. Yea, the good do not even wish them evil, but yet they cannot take away the evil of punishment, because they are then kept in the intention of good — just as a judge when he sees a malefactor punished, or as a father when he sees his son punished by a master. The evil who punish do it from lust of doing evil, but the good from affection for doing good. From this it may be evident what is meant by the Lord's words concerning love for an enemy, in Matthew, as above; and concerning the law of retaliation, which was not abrogated by the Lord, but explained; namely, that they who are in heavenly love ought not to have enjoyment in retaliation or revenge, but in doing good; and that the very law of order, which protects good, produces the effect from itself, by means of the evil.

8224. *Upon his chariots, and upon his horsemen.* That this signifies doctrines of falsity and reasonings from a perverted understanding, is evident from the signification of the chariots of Pharaoh, as doctrines of falsity (see n. 8146, 8148, 8215); and from the signification of horsemen, as reasonings from a perverted understanding (see n. 8146, 8148).

8225. *And Moses stretched forth his hand over the sea* signifies the dominion of Divine power over hell, as above (n. 8200, 8222).

8226. *And the sea returned to the strength of its flow at the turning to morning.* That this signifies the flowing back to them of falsities from evil from the presence of the Lord, is evident from the signification of returning, when said of falsities from evil which are signified by the waters of the Red Sea, as a flowing back or relapse to them — of which just above (n. 8223); from the signification of the sea, here the waters of the sea, as falsities from evil which are in hell (n. 6346, 7307, 8137); from the signification of at the turning to the morning, as the presence of the Lord — of which in what follows; and from the signification of to the strength of its flow, as, according to the usual state and order in hell; for in the hells there is an order as well as in the heavens, since in the hells there is consociation by evils, as in the heavens by goods, but the consociation in the hells is like that of robbers. That at the turning to the morning means the presence of the Lord, may be evident from what was shown above concerning the morning (in n. 8211), namely, that the morning is a state of thick darkness and destruction to the evil, and a state of enlightenment and salvation to the good, and this only from the presence of the Lord (n. 7989, 8137, 8138, 8188), that is,
2 from the presence of His Divine Human (n. 8159). The like to what is here said of the Egyptians is said of Babel in Jeremiah: *He is the Former of all things, chiefly of the sceptre of His inheritance: Jehovah of hosts is His name. Thou art my hammer and weapons of war: and by Thee will I scatter the nations; and by Thee will I destroy kingdoms; and by Thee will I scatter the horse and his rider;* and by Thee will I scatter the chariot and him that is borne therein. . . . And I will render unto Babel and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight* (li. 19–21, 24). By Babel in this passage are signified those who have been of the church and have profaned good, and by Chaldea those who have profaned

* The Latin has *currum* for *equitem*.

truth; their understanding, and the doctrines and reasonings therefrom, are here also signified by horse, chariot, and him that is borne therein; and vastation by their being scattered. The Lord as to the Divine Human, by Whose presence their dispersion is effected, is meant by these words: "He is the Former of all things, chiefly of the sceptre of His inheritance; Jehovah of hosts is His name. Thou art my hammer and weapons of war: and by Thee will I scatter the nations; and by Thee will I destroy kingdoms." Nations mean evils, and kingdoms falsities. From this also it is plain that the evils which they do to others flow back or relapse upon themselves, for it is said that their evil shall be rendered unto them; and also elsewhere in the Word it is said that in the day of visitation vengeance shall be taken and it shall be avenged.

8227. *And the Egyptians fled in its way.* That this signifies that they immersed themselves in falsities from evil, is evident from the signification of fleeing in the way of the sea, as immersing themselves in the falsities from evil which are signified by the waters of that sea (see n. 8226). The truth is that he who does not know the interiors of causes, cannot believe otherwise than that the evils which befall the evil, as punishments, vastations, damnations, and finally casting into hell, are from the Divine; for so it altogether appears, since such things arise from the presence of the Divine (n. 8137, 8138, 8188); while yet nothing of the kind befalls them from the Divine, but from themselves. The Divine and its presence have solely for an end the protection and salvation of the good, and when the Divine is present with these and protects them against the evil, then the evil are still more inflamed against them and more still against the Divine Itself, having this in utmost hatred, since they who hate good bear the greatest hatred against the Divine. For this reason they are furious in their assault, and in proportion to the fury of their assault they cast themselves by the law of order into punishments, vastations,

damnation, and at length into hell. From this it may be evident that the Divine, that is, the Lord, does nothing but good, and evil to no one, but that they who are in evil cast themselves into such punishments. This is what is signified by the Egyptians fleeing in the way of the sea, that is,
2 that they immersed themselves in falsities from evil. On this subject something further shall be said. It is believed that even evils are from the Divine, for the reason that the Divine permits them, and does not take them away; and he who permits and does not take away when he is able, appears to will and thus to be the cause. But the Divine permits, because It cannot prevent nor take away; for the Divine wills nothing but good. If therefore It should prevent and take away evils, that is, those of punishments, vastations, persecutions, temptations, and the like, It would then will evil, for then there could be no amendment, and evil would increase, until it had the dominion over good. This is as with a king who absolves the guilty. In so doing he is the cause of the evil afterward done by them in the kingdom, and also the cause of license gained therefrom by others, besides that an evil person would be confirmed in evil. Wherefore a just and good king, though he is able to take away punishments, still is not able, for thereby he would do not good but evil. It is to be known that all punishments and also temptations in the other life have good for their end.

8228. *And Jehovah shook off the Egyptians in the midst of the sea.* That this signifies that thus they cast themselves into hell where are falsities from evil, is evident from the signification of shaking off in the midst of the sea, as casting into falsities derived from evil, for those falsities are signified by the waters of that sea (see n. 6346, 7307, 8137, 8138). That evils which in the literal sense of the Word are attributed to Jehovah, that is, to the Lord, are from those themselves who are in evil and nothing of them from the Lord, and that the Word in its internal sense is so to

be understood, may be seen above (n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227).

8229. *And the waters returned.* That this signifies the relapse of falsities into them, is evident from what was explained above (n. 8223, 8226).

8230. *And covered the chariots, and the horsemen, even all the host of Pharaoh.* That this signifies that their own falsities hid them, is evident from the signification of covering, as closing over and thus hiding; and from the signification of the chariots and horsemen of Pharaoh, as doctrines of falsity and reasonings fighting against truths and goods, in general falsities themselves from evil. That chariots are the doctrines of falsity and horsemen reasonings from a perverted understanding, may be seen above (n. 8146, 8148), and fighting against truths and goods (n. 8215).

8231. *That went in after them into the sea.* That this signifies that would seize hold upon them, is evident from the signification of [covering those] that went in after them, when said of the waters of the sea, by which are signified falsities from evil, as seizing hold upon.

8232. *There remained not so much as one of them.* That this signifies all together and every one, is evident without explication. In this verse the subject is the immersion or casting into hell of those who have been in falsities from evil. But what is meant by immersion and casting into hell, is known to few, it being supposed to mean the casting down into a certain place where the devil is with his crew, who there inflict torment; but it is not so, for the casting into hell is nothing else but a crowding by mere falsities which are from evil, in which evil they were when in the world. When they are there crowded together by those falsities, they are then in hell, and the evils and falsities, in which they then are, torment them. But the torment does not arise from their grieving at the evil which they have done, but from their not being able to do evil, which is the enjoyment of their life; for when

in hell they do evil to others, they are punished and tormented by those to whom they do it. They do evil especially to one another from the lust of ruling over others and of subjugating them for that purpose, and this they attempt, if others do not suffer themselves to be subjugated by them, by a thousand methods of punishments and torments. But the dominion there, which they continually aim at, is always shifting, and thus they who had punished and tormented others are in their turn punished and tormented by others; and this until at length such burning desire abates from the fear of punishment. From what has been shown it may now be evident whence hell is, and what hell is. The fire of hell is nothing else than the lust of self-love which inflames and torments (n. 6314, 7324, 7575).

8233. Verses 29–31. *But the sons of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Jehovah laid upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in His servant Moses.* "But the sons of Israel walked upon dry land in the midst of the sea" signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation; "and the waters were a wall unto them on their right hand, and on their left" signifies that they were withheld from falsities on all sides. "Thus Jehovah saved Israel that day out of the hand of the Egyptians" signifies that the Lord in this state protected those who were of the spiritual church from all violence arising from falsities derived from evil; "and Israel saw the Egyptians dead upon the sea shore" signifies the sight of the damned dispersed here and there. "And Israel saw the great hand which Jehovah laid upon the Egyptians" signifies the ac-

knowledgment of the omnipotence of the Lord; "and the people feared Jehovah" signifies adoration; "and they believed" signifies faith and confidence; "in Jehovah, and in His servant Moses" signifies the Lord as to Divine good, and as to Divine truth proceeding from Him and ministering.

8234. *But the sons of Israel walked upon dry land in the midst of the sea.* That this signifies that they who were in the good of truth and truth of good passed safely through that hell without infestation, is evident from what was explained above (n. 8185), where were like words. It is said in the good of truth and in the truth of good, and thereby is meant the spiritual church; for they who are of this church are first in the good of truth and afterward in the truth of good; inasmuch as at first they do good because the truth dictates that it ought to be done, consequently from obedience; but afterward they do good from affection. Then they see truth from good and also do it. From this it is plain that before the man of the spiritual church receives a new will from the Lord, that is, before he is regenerated, he does truth from obedience, but after he is regenerated he does truth from affection, and then truth to him becomes good, because it is of the will. For to act from obedience is to act from the understanding, but to act from affection is to act from the will. Therefore also it is that they who do truth from obedience are men of the external church, but they who do it from affection are men of the internal church. Thus it is plain that they who are of the spiritual church are meant, when it is said they who are in the good of truth and the truth of good.

8235. *And the waters were a wall unto them on their right hand, and on their left.* That this signifies that they were withheld from falsities on all sides, is evident from what was explained above (n. 8206), where are like words.

8236. *Thus Jehovah saved Israel that day out of the*

hand of the Egyptians. That this signifies that the Lord in this state protected those who were of the spiritual church from all violence arising from falsities derived from evil, is evident from the signification of saving, as protecting; from the signification of that day, as in that state, day meaning state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as those who were of the spiritual church — as frequently above; and from the representation of the Egyptians, as those who were in falsities from evil — as also frequently above. From this it is plain, that saving out of their hand is protecting from violence arising from those who were in falsities derived from evil.

8237. *And Israel saw the Egyptians dead upon the sea shore.* That this signifies the sight of the damned dispersed here and there, is evident from the signification of seeing, as beholding, or as sight; from the representation of the Egyptians, as those who were in falsities from evil; from the signification of dead, as being damned (see n. 5407, 6119, 7494); and from the signification of upon the sea shore, as around the outermost parts of hell; that shores are outermost parts is plain, and that the sea is hell has been before shown. Therefore it is that by seeing them dead upon the sea shore, is signified the sight of the damned dispersed here and there. As it is said the sight of the damned, it must be shown how this is. They who are in hell are not seen by those who are in another hell, not even by those who are in the next or nearest, for they are altogether separated; but they are seen by those who are in heaven, whenever the Lord sees it good. For the Lord rules the hells also by angels, to whom is given an opportunity from the place where they are of seeing all things which exist in hell. This is provided for the purpose that there may be order even in hell, and that one may not bring violence on another beyond what is permitted. This office is given to the angels, and by it there is dominion over the

hells. To look into the hells and to see what is being done there, is also occasionally granted to good spirits, for it is of order that lower things can be seen from higher, but not higher from lower. Thus the hells and their inhabitants can be seen by those who are in heaven, but not the reverse. Therefore it is that from good evils can be seen, but not from evil goods, for good is higher and evil lower.

8238. *And Israel saw the great hand which Jehovah laid upon the Egyptians.* That this signifies the acknowledgment of the omnipotence of the Lord, is evident from the signification of seeing, as understanding, acknowledging, and having faith (see n. 897, 2150, 2325, 2807, 3796, 3863, 3869, 4403–4421, 5400, 6805); from the signification of hand great, strong, firm, high, when it is said of Jehovah, that is of the Lord, as omnipotence (n. 878, 7188, 7189, 7518, 8050, 8069, 8153); and from the representation of the Egyptians, as those who are in damnation, now those who are in hell.

8239. *And the people feared Jehovah.* That this signifies adoration, is evident from the signification of fearing Jehovah, as worship either from love, or from faith, or from fear (see n. 2826), thus adoration.

8240. *And they believed.* That this signifies faith and confidence, is evident from the signification of believing, as having faith, and also confidence; for he who has faith has confidence also. Confidence is of love by faith, consequently confidence in Jehovah, that is, the Lord, is given only with those who are in love to the Lord and toward the neighbor, because with others there is no faith.

8241. *In Jehovah, and in His servant Moses.* That this signifies the Lord as to Divine good, and as to Divine truth proceeding from Him and ministering, is evident from this, that by Jehovah in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6945, 6956), and indeed the Lord as to Divine good (see n. 2586, 2769, 2807, 2822, 4402, 6905); from the represen-

tation of Moses, as Divine truth proceeding from Him (see n. 6752, 7010, 7014, 7089, 7382). It is said the Lord as to Divine good and as to Divine truth, because Divine good is in the Lord, and Divine truth is from the Lord; Divine good is to Divine truth as the fire of the sun is to the light from it, the light being not in the sun, but from the sun. The signification is further evident from that of servant, as one who ministers. That he is called a servant who serves, thus who ministers, may be seen above (n. 7143); and that on this account the Lord as to the Divine Human, when He was in the world, is called in the Word a servant (n. 3441); for He then ministered, as He Himself also says — *Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of Man came not to be ministered unto, but to minister* (Matt. xx. 26–28: Mark x. 43–45).

CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER.

8242. It was also shown me what sort of faces the inhabitants of the earth Jupiter have; not that the inhabitants themselves were seen by me, but that the spirits were seen having faces like those which they had during their abode on their earth. But before this was shown, one of their angels appeared behind a bright cloud and gave permission. Then two faces were presented to view. They were like the faces of the men of our earth, fair, but more beautiful; sincerity and modesty beamed forth from them.

8243. While the spirits of Jupiter were with me, the faces of the inhabitants of our earth appeared smaller than usual. The cause of this was, that from those spirits the idea flowed in which they had of their own faces, as being larger. For they believe while they live as men on their earth, that after death their faces will be larger and round in form; and because this idea has been impressed on them,

it consequently remains with them, and when they become spirits, they appear to themselves to have larger faces. They believe that their faces will be larger, because they say that the face is not body, since through it they speak and present their thoughts, and it is thus transparent to the mind. Therefore they have an idea of the face as of the mind in form; and since they know that they shall become wiser after their life in the world, they therefore believe that the form of their mind, or their face, will become larger.

8244. When they are in the world, they believe also that after death they shall perceive a fire which will warm their faces. They derive the belief from this, that the wiser among them know that fire in the spiritual world is love, and that this fire is the fire of life, and that from this fire the angels have heat. Such of them also as have lived in celestial love obtain their wish and perceive their faces warmed as by a fire; and then the interiors of their minds are kindled not with heat, but with love.

8245. It is on this account that they also frequently wash and cleanse their faces, and likewise carefully keep them from the sun's heat. They use a covering made of the bark or husk of a tree of a bluish color, which they wind around the head, and thus cover the face. But they care not much about the body.

8246. Concerning the faces of the men of our earth, they said that they were not beautiful; and they wondered that the faces of some of them were covered with warts and pimples, and in other respects deformed, and said that none such are seen among them. Some of their faces were still smiling, that is, such as were of a cheerful and merry habit, and such as were a little prominent about the lips.

8247. That the cheerful and merry faces were smiling was because upon their earth the faces of almost all are such, and this for the reason that they have no anxiety

about future things and no worldly care; for these are things which bring sadness and anxiety into minds, and thus into faces; and in case there be cheerfulness and a smile in the faces of such as are not good, it is in the outer skin, and not in the fibres derived from within. It is otherwise with the inhabitants of Jupiter. The reason why the faces were smiling that were prominent about the lips, was, that their speech is mostly expressed through the face, and especially the region of it about the lips, and also that they never dissimulate, that is, speak otherwise than they think. For this reason they do not control their faces, but let them have free play. It is otherwise with those who from childhood have learned to dissimulate. Their face is by this means contracted from within, lest anything of the inward thought shine through. Neither has it free play without, but is kept in readiness either to put itself forth or to contract itself, as cunning requires. The truth of this may be evident from an inspection of the fibres round about the lips, for there are manifold series of fibres there, complex and interwoven together, that were created not for mastication and verbal speech only, but also for expressing the ideas of the mind.

8248. It was also shown me how the thoughts are presented to view by the face. The affections of love are manifested by the features and their changes, and the thoughts in those affections by variations as to the forms of the interiors, which cannot be further described. The inhabitants of the earth Jupiter use also vocal speech, but not so loud as ours. The one kind of speech is an aid to the other, and life is insinuated into the vocal speech by means of the speech of the face.

8249. I have been informed by angels that the first speech of all upon every earth was a speech by means of the face, and this from two origins in the face, from the lips and from the eyes. The reason why such speech was first in use, is, that the face was formed perfectly to image

the things which a man thinks and wills; therefore also the face is called the image and index of the mind. A further reason is that in the most ancient or primitive times there was sincerity (see n. 8118), and man cherished no thought nor wished to cherish any but what he was willing should shine forth from his face. Thus also the affections of the mind and the ideas of the thought could be presented livingly and fully; so also they appeared to the eye, as in a form, and very many together. This speech therefore as far excelled vocal speech as the sense of sight excels that of hearing, that is, as the sight of a fine country excels a verbal description of it. They added that such speech was in agreement with the speech of angels, with whom men in those times had communication. Moreover when the face speaks, or the mind through the face, it is angelic speech with man in ultimate natural form, and there is a presence of the internal sight or thought of one in that of another, but not so in verbal speech. The most ancient people on this earth spoke in this manner (see n. 607, 608, 1118, 1120, 7361). Every one also may know that the most ancient people could not have had spoken words, because the words formed by the tongue were not immediately inspired, but had to be invented and applied to things, and this could not have been done except gradually in the course of time.

8250. So long as sincerity and uprightness prevailed with man, so long also such speech remained, but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbor, then verbal speech began to be developed, the face being either silent or dissimulating. Thus the internal form of the face was changed, it contracted itself, grew hard, and began to be nearly devoid of life; whereas the external form, inflamed by the fire of self-love, seemed alive, but devoid of the life that lies underneath and is as a basis interiorly and does not appear before the eyes of

men, but before the eyes of angels, who see what is interior. Such are the faces of those who think one thing and speak another, for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. But the case is otherwise in the other life, where it is not allowable to speak in one way and think in another. Indeed there the disagreement is clearly perceived in every expression and in every tone of expression, and when it is perceived, the spirit in whom there is such disagreement is separated from his associates and put under penalty. Afterward he is brought by various methods to speak as he thinks and to think as he wills, until his mind is one and not divided — if he is a good spirit, to a state of willing good and of thinking and speaking what is true from good; if an evil spirit to a state of willing evil and of thinking and speaking what is false from evil. Until this is effected, the good spirit is not taken up into heaven, nor is the evil cast down into hell, and this to the end that in hell there may be nothing but evil and falsity from evil, and in heaven there may be nothing but good and truth from good.

8251. A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

CHAPTER FIFTEENTH.

THE DOCTRINE OF CHARITY.

8252. In the man of the church there must be the life of piety, and there must be the life of charity; the two lives must be conjoined. The life of piety without the life of charity conduces to nothing; but the one with the other to all things.

8253. The life of piety consists in thinking piously and speaking piously, in giving much time to prayer, in behaving then with humility, in frequenting temples and then devoutly attending to the preachings, and frequently every year going to the sacrament of the Supper, and in like observance of other acts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to the neighbor, in acting in every employment from justice and equity, and from good and truth, in like manner in every function; in a word, the life of charity consists in performing uses.

8254. The veriest worship of the Lord consists in the life of charity, but not in the life of piety without that. The life of piety without the life of charity is to wish to have regard for one's self alone, not for the neighbor; but the life of piety with the life of charity is to wish to have regard for one's self for the sake of the neighbor. The former life is from love toward self, but the latter is from love toward the neighbor.

8255. That to do good is to worship the Lord, is evident from the Lord's words in Matthew: *Every one that heareth these words of Mine, and doeth them, I will liken unto a wise man . . . but every one that heareth these words of*

Mine, and doeth them not, shall be likened unto a foolish man (vii. 24, 26).

8256. Moreover man is of a quality such as is the quality of the life of his charity, but not such as is that of the life of his piety without that of his charity. Hence the life of charity abides with man to eternity, but not the life of piety, except so far as the latter is in agreement with the former. That the life of charity abides with man to eternity, is also evident from the Lord's words in Matthew: *The Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every one according to his deeds* (xvi. 27); and in John: *They shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment* (v. 29); also from what is said in Matthew (xxv. 31–46).

8257. By the life by which the Lord is principally worshipped, is meant a life according to His precepts in the Word, for by these man comes to know what faith is and what charity is; this life is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honest, without that life, is civil and moral life. This life makes man to be a citizen of the world, but the other to be a citizen of heaven.

CHAPTER XV.

1. Then sang Moses and the sons of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for exalting He hath exalted [Himself]: the horse and his rider hath He thrown into the sea.

2. Jah is my strength and song, and He is become my salvation: this is my God, and I will prepare Him a habitation: my father's God, and I will exalt Him.

3. Jehovah is a man of war: Jehovah is His name.

4. Pharaoh's chariots and his host hath He cast into the

sea: and his chosen leaders of three are sunk in the Red Sea.

5. The deeps have covered them: they went down into the depths like a stone.

6. Thy right hand, O Jehovah, is become glorious in power: Thy right hand, O Jehovah, dasheth in pieces the enemy.

7. And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee: Thou sendest forth Thy wrath, it devoureth them as stubble.

8. And with the wind of Thy nostrils the waters were piled up, the floods stood upright as a heap; the deeps were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil: my soul shall be satisfied upon them; I will draw my sword, my hand shall drive them out.

10. Thou didst blow with Thy wind, the sea covered them: they sought the deep as lead in the mighty waters.

11. Who is like unto Thee, O Jehovah, among the gods? Who is like Thee, glorious in holiness, to be revered with praise, doing wonders?

12. Thou stretchedst out Thy right hand, the earth swallowed them.

13. Thou in Thy mercy hast led the people which Thou hast redeemed: Thou hast guided them in Thy strength to the habitation of Thy holiness.

14. The peoples have heard, they trembled: pangs have taken hold on the inhabitants of Philistia.

15. Then were the dukes of Edom amazed; the mighty men of Moab, trembling taketh hold upon them: all the inhabitants of Canaan are melted away.

16. Terror and dread hath fallen upon them; by the greatness of Thine arm they shall be thrown down as a stone; till Thy people pass over, O Jehovah, till the people pass over which Thou hast taken in possession.

17. Thou shalt bring them in, and plant them in the

mountain of Thine inheritance, the place, O Jehovah, which Thou hast made for Thee to dwell in, the sanctuary, O Lord, which Thy hands have established.

18. Jehovah shall reign for ever and ever.

19. For the horse of Pharaoh went in with his chariot and with his horsemen into the sea, and Jehovah brought again the waters of the sea upon them; but the sons of Israel went on dry land through the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21. And Miriam answered them, Sing ye to Jehovah, for exalting He hath exalted Himself; the horse and his rider hath He thrown into the sea.

22. And Moses made Israel to go from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23. And they came to Marah, and they could not drink of the waters for their bitterness, for they were bitter: therefore he called the name of it Marah.

24. And the people murmured against Moses, saying, What shall we drink?

25. And he cried unto Jehovah; and Jehovah showed him wood, and he cast it into the waters, and the waters were made sweet. There He made for him a statute and a judgment, and there He proved him;

26. And He said, If hearkening thou wilt hearken to the voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee.

27. And they came to Elim, and there were twelve springs of water, and three score and ten palm trees: and they encamped there by the waters.

CONTENTS.

8258. In the internal sense of this chapter, the Lord is celebrated, that after He glorified His Human, He cast down into the hells the evil who infested the good in the other life; and elevated into heaven the good who had been infested. These are the things which in the internal sense are contained in the prophetic song.

8259. Afterward in the internal sense is described another temptation of those who were of the spiritual church, by the murmuring of the people at Marah, where the waters were bitter; and after that the consolation, which is signified by the encampment at Elim, where were twelve springs and seventy palm trees.

INTERNAL SENSE.

8260. Verses 1, 2. *Then sang Moses and the sons of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for exalting He hath exalted* [*Himself*]: *the horse and his rider hath He thrown into the sea. Jah is my strength and song, and He is become my salvation: this is my God, and I will prepare Him a habitation: my father's God, and I will exalt Him.* "Then sang Moses and the sons of Israel this song unto Jehovah" signifies the glorification of the Lord by those who were of the spiritual church on account of liberation; "and spake, saying" signifies thus from influx; "I will sing unto Jehovah" signifies that to the Lord alone belongs glory; "for exalting He hath exalted [Himself]" signifies that He has manifested His Divine in the Human; "the horse and his rider hath He thrown into the sea" signifies in this that from His presence alone falsities from evil were condemned and cast into hell. "Jah is my strength" signifies that all power is from Him; "and song" signifies that everything of faith and hence of glory is from the Divine truth which

is from Him; "and He is become my salvation" signifies that salvation is thence; "and I will prepare Him a habitation" signifies that in the good which is from Him, He shall be as in His heaven; "my father's God" signifies that there was no other Divine in the Ancient Churches; "and I will exalt Him" signifies that also now He has Divine worship.

8261. *Then sang Moses and the sons of Israel this song unto Jehovah.* That this signifies the glorification of the Lord by those who were of the spiritual church on account of liberation, is evident from the signification of singing a song, as glorification — of which below — that it is the glorification of the Lord is because by Jehovah in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6905, 6945, 6956); and from the representation of Moses and the sons of Israel, as those who are of the spiritual church; for Moses together with the people represents that church, Moses its head, because also Divine truth, and the people or the sons of Israel the church itself. That the sons of Israel are those who are of the spiritual church, may be seen above (n. 6426, 6637, 6862, 7035, 7062, 7198, 7201, 7215, 7223). That the glorification of the Lord is on account of liberation, is plain from what was shown in the preceding chapter, namely, that they who were of the spiritual church were saved solely by the coming of the Lord into the world, and that until then they were detained in the lower earth, and were there infested by spirits who were in falsities from evil, and were liberated by the Lord after He made the Human in Himself Divine. That they who were of the spiritual church were saved solely by the coming of the Lord into the world, may be seen above (n. 2661, 2716, 2833, 2834, 6372); as also that until that time they were detained in the lower earth, and were liberated by the Lord when He made the Human in Himself Divine (n. 6854,
2 6914, 7035, 7091, 7828, 7932, 8018, 8054). To sing a

song means to glorify, and thus a song glorification, because songs in the Ancient Church and afterward in the Jewish Church were prophetic and treated of the Lord, especially that He was to come into the world, and to destroy the diabolical crew, then more raging than ever, and to liberate the faithful from their assaults. And because the prophecies of songs contained such things in the internal sense, therefore by songs is signified glorification of the Lord, that is, celebration of Him from gladness of heart; for gladness of heart is especially expressed by song, since in song gladness as it were of itself breaks forth into sound. Therefore it is that Jehovah, that is, the Lord, is called in songs Hero, a Man of war, the God of armies, Conqueror, Strength, Defence, a Shield, Salvation; and the diabolical crew which was destroyed, is called the enemy which was smitten, swallowed up, overwhelmed, cast into hell. They 3 who knew nothing of the internal sense believed also formerly that such things as were in the world were meant, as worldly enemies, battles, victories, overthrows, overwhelmings, of which the songs treated in the outward sense; but they who knew that all the prophecies involved things heavenly and Divine, and that these were represented in them, knew that the subject of those prophecies was the damnation of the unbelieving and the salvation of the believing by the Lord, when He should come into the world. And then they who knew this to be the case and meditated upon it and were affected thereby, had internal gladness, but others only external. The angels also who were with men were then at the same time in glorification of the Lord. Therefore they who sang and they who heard the songs had heavenly gladness from the holy and blessed feeling which flowed in out of heaven, in which gladness they seemed to themselves to be as it were taken up into heaven. Such an effect had the songs of the church among the ancients. Such an effect also they should have at this day, for the spiritual angels are especially affected by songs

which relate to the Lord, His kingdom, and the church. That the songs of the church had such an effect, was not only because gladness of heart was rendered active by them, and broke forth from within even to the outmost fibres of the body, and moved these fibres with a glad and at the same time holy tremor, but also because there is glorification of the Lord in the heavens by choirs, and thus by the concordant singing of many. For this reason also angelic speech is harmonious, falling into rhythmic measures — see what has been said of choirs above (n. 2595, 2596, 3350, 5182, 8115); and of angelic speech, that it falls into rhythmic measures (n. 1648, 1649, 7191). From this origin glorifications of the Lord among the ancients who were of the church were performed by songs, psalms, and musical instruments of various kinds; for the ancients who were of the church derived a joy exceeding all other joys from calling to mind the Lord's promised coming and the salva-
4 tion of the human race through Him. That prophetic songs in the internal sense contained glorification of the Lord, is evident from the songs in the Word — as in Isaiah: *I Jehovah have called thee in righteousness, and will hold thy hand, I will keep thee, and give thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, him that sitteth in darkness out of the prison house. . . . Sing unto Jehovah a new song, His praise from the end of the earth. . . . Let the wilderness and the cities thereof lift up their voice . . . let the inhabitants of the rock sing. . . . Let them give glory unto Jehovah. . . . Jehovah shall go forth as a mighty man; He shall stir up zeal like a man of war. . . . He shall prevail over His enemies* (xlii. 6, 7, 10–13). That this is sung of the Lord, that He was to come to liberate those who were in spiritual captivity, is plain; wherefore it is said, Sing unto Jehovah a new song, and, let the inhabitants of the rock sing. Again in the same prophet: *I gave thee for a covenant of the people, to restore the land,*

to make to inherit the desolate heritages; to say to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed on the ways, and on all hill-sides shall be their pasture. . . . Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted His people, and will have mercy upon His afflicted (xlix. 8, 9, 13). Here also the subject is the coming of the Lord and the liberation of the bound. And in David: *O sing unto Jehovah a new* 5 *song . . . bless His name. . . . Declare His glory among the nations. . . . For all the gods of the peoples are things of nought: but Jehovah made the heavens. Glory and honor are before Him: strength and beauty are in His sanctuary . . . give unto Jehovah glory and strength. Give unto Jehovah the glory of His name. . . . Say among the nations, Jehovah reigneth: the world also is established, and it shall not be moved. . . . Jehovah cometh, He cometh to judge the earth* (Ps. xcvi.). Again: *Jehovah brought me up out of a pit of vastation, out of the miry clay; and hath set my feet upon a rock . . . and He hath put a new song in my mouth, even praise unto our God: many shall see . . . and shall trust* (Ps. xl. 2, 3). From these words it is also evident that a song means glorification of the Lord on account of liberation; for songs involved gladness of heart, and exalting of the Lord — gladness of heart on account of the Lord's coming and salvation thereby, and exalting on account of victory over spiritual enemies. Gladness of heart with exalting of the Lord is what is meant by glorification. That gladness of heart was signified by 6 songs, is plain in David: *Give thanks unto Jehovah with harp: sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; make to beat skilfully with a loud voice. . . . He gathereth the waters of the sea together as a heap: He layeth up the deeps in storehouses* (Ps. xxxiii. 2, 3, 7). And in Isaiah: *The mirth of tabrets shall cease, the noise of them that rejoice shall cease, the joy of*

the harp shall cease. They shall not drink wine with a song (xxiv. 8, 9). And in Amos: *I will turn your feasts into mourning, and all your songs into lamentation* (viii. 10). That the exalting of Jehovah, that is, of the Lord, was practised by songs, is plain in David: "David the servant of Jehovah, who spake unto Jehovah the words of this song." . . . *Jehovah, my strength. Jehovah is my rock, and my fortress, and my deliverer; my God, my rock in whom I trust; my shield, and the horn of my salvation, my refuge. I will call upon Jehovah, Who is worthy to be praised: so shall I be saved from mine enemies* (Ps. xviii. 1–3). Again: *Jehovah is my strength and my shield; therefore . . . with my song will I praise Him. Jehovah is their strength, and the strength of salvations of His anointed* (Ps. xxviii. 7, 8). Again: *Let Thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify Him with thanksgiving* (Ps. lxix. 29, 30). That songs were sung of the Lord, is also evident in John: *The four and twenty elders . . . sang a new song, saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us unto God by Thy blood* (Apoc. v. 8, 9). And again: *I saw . . . seven angels . . . and they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, O Lord God, the Almighty; just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?* (Apoc. xv. 1, 2, 4.) The song of Moses and of the Lamb is the song which is in this chapter; and it is called the song of the Lamb, because its subject is the glorification of the Lord.

8262. *And spake, saying.* That this signifies thus from influx, is evident from the signification of saying, when the subject is the glorification of the Lord by a song, as influx: that saying means influx, may be seen above (n. 5743, 6152, 6291, 7291, 7381, 8221).

8263. *I will sing unto Jehovah.* That this signifies that to the Lord alone belongs glory, is evident from the signification of singing unto Jehovah, as glorifying the Lord — as just above (n. 8261), thus that to Him glory belongs. That it is to Him alone, is because the Lord is Jehovah in the Word (n. 8261), thus the only God. It is said in the Word throughout, that to God alone shall be glory and honor. He who knows not the interiors of the Word may believe that the Lord desires and loves glory as a man in the world, even because He seeks it above all things in the universe; but the Lord does not desire glory for the sake of Himself, but for the sake of the man who glorifies Him. The man who glorifies Him does it from a holy veneration for Him as the Supreme Being and from humiliation of himself as respectively nothing; and since in the glorification of the Lord by man there is thus both holy veneration and humiliation, man is then in a state of receiving influx of good from the Lord, thus also love to Him. For this cause it is that the Lord desires glorification from man (see n. 4347, 4593, 5957). That there is influx of good from the Lord into a humble heart, may be seen above (n. 3994, 7478).

8264. *For exalting He Hath exalted* [*Himself*]. That this signifies that He has manifested His Divine in the Human, is evident from the signification of exalting one's self, when it is said of the Lord, as manifesting the Divine in the Human. This is signified by exalting He hath exalted Himself, because the Divine is the Highest or Supreme, and the Lord, when He was in the world, made the Human in Himself Divine, and thus by exalting exalted Himself. That by what is High in the Word is signified the Divine, may be seen above (n. 8153). It is here said that exalting He hath exalted Himself, and thereby is signified the manifestation of the Divine in the Human, because in this song the subject is the Lord, that, after He made His Human Divine, He cast the evil into hells and

raised up the good into heaven (n. 8258), and this by His presence alone (n. 7989); for to cast the evil into hells and to raise the good into heaven by presence only, is Divine.

8265. *The horse and his rider hath He thrown into the sea.* That this signifies that from His presence alone falsities from evil were condemned and cast into hell, is evident from the signification of a horse, as falsities from a perverted understanding — a horse is the understanding, see above (n. 2761, 2762, 3217, 5321), and in the opposite sense a perverted understanding, and since this is no understanding, in this sense by a horse is signified falsity and by the horse of Pharaoh acquired falsity [*scientificum falsum*] (n. 6125, 8146, 8148); from the signification of a rider or horseman, as reasonings therefrom (n. 8146, 8148); and from the signification of throwing into the sea, as condemning and casting into hell. That the sea, here the Red Sea, is the hell where are the falsities from evil of those of the church who have been in faith separate and in a life of evil, may be seen above (n. 8099, 8137, 8148); for which reason they are called falsities from evil. That those falsities were condemned and cast into hell by the presence only of the Lord, was shown in the preceding chapter. For the evil can in no wise bear and endure the Divine presence, since by the Divine presence they are tortured, tormented, and as if deprived of life, acting like those who are in the agony of death. The reason is that in the Divine there is omnipotence, which destroys and extinguishes what is opposed, thus what is false and evil. Therefore the life of those who are in falsity and evil is distressed by the Divine presence, and then feels hell in itself according to the degree of presence. But lest they who are in falsities and evils should be tortured till altogether destroyed, they are veiled with their falsities and evils as with clouds, which are of such a nature as to break the influx of the Divine, or repel or stifle it, as earthly storms or clouds do with the

rays of the sun. These things are meant by the words in 2
John: *They shall say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; who then shall be able to stand?* (vi. 16, 17.) By the mountains and rocks to which they shall say, Fall on us and hide us, are signified evils and falsities; by the wrath of the Lamb is signified torment, for it appears as if the Divine tormented from anger, when yet it is the falsities and evils themselves: in like manner in Isaiah (ii. 10), and in Hosea (x. 8), and in Luke (xxiii. 30). That condemnation is from the presence only of the Lord, is also signified by what follows in this song of Moses — *Thou sendest forth Thy wrath, it devoureth them as stubble. And with the wind of Thy nostrils the waters were piled up, the floods stood upright as a heap. . . . Thou didst blow with Thy wind, the sea covered them: they sought the deep. . . . Thou stretchedst out Thy right hand, the earth swallowed them* (ver. 7, 8, 10, 12); and in like manner in many other passages in the Word.

8266. *Jah is my strength.* That this signifies that the all of power is from Him, is evident from the signification of strength, as power and might; and because it is said, my strength, and said of Jehovah or the Lord, it denotes that all of power is from Him.

8267. *And song.* That this signifies that the all of faith and of glory thence is from the Divine truth which is from Him, is evident from the signification of a song when concerning Jehovah, as glorification of the Lord (see above, n. 8261), but when concerning man, as here, the glory which is from faith, thus faith from which is glory; for the all of glory which belongs to man is from faith in the Lord, because faith which is faith, is from the Lord, and thus the Lord is in faith, consequently the glory itself. That the glory of man is from faith, is also because the Divine truth, from which and by which is faith, appears before the eyes

of angels as light, also as brightness and a beam of light. This beam of light, together with the magnificence of heaven which is from light, is called glory, which thus is
2 nothing else than Divine truth, thus faith. That Jah is the Divine truth proceeding from the Divine Human of the Lord, is because Jah is from Jehovah and is called Jah, because it is not the *Esse* which is meant, but the *Existere* from the *Esse*, for Divine truth is the *Existere*, but the Divine good is the *Esse* (n. 6880). Therefore also it is said, Jah is my song, because by song is signified faith which is of Divine truth. By Jah is also signified Divine truth in David: *Sing unto God, sing praises to His name: extol Him that rideth upon the clouds, by His name Jah, and exult ye before Him* (Ps. lxviii. 4) — where to praise and extol God by His name Jah means by Divine truth. Again: *Out of straitness I called upon Jah: Jah answered me in a broad place. . . . Jehovah helped me. Jah is my strength and song. . . . I shall not die, but live, and declare the works of Jah. . . . Through the gates of justice I will enter, and I will give thanks unto Jah* (Ps. cxviii. 5, 13, 14, 17, 19). In this Psalm Jah is the Lord as to Divine truth; in like manner Jah in Hallelu-Jah (Ps. cv. 45; cvi. 1, 48; cxi. 1; cxii. 1; cxiii. 1, 9; cxv. 17, 18; cxvi. 19).

8268. *And He is become my salvation.* That this signifies that salvation is thence, is evident without explication.

8269. *And I will prepare Him a habitation.* That this signifies that in the good which is from Him, He shall be as in His heaven, is evident from the signification of habitation, when said of Jehovah or the Lord, as good. That the habitation of the Lord means good, is because all good is from the Lord, thus good is the Lord's, insomuch that it may be said that the Lord *is* good, in which, when the Lord dwells, He dwells in His Divine, nor can He dwell anywhere else, according to His own words in John: *Jesus said, If a man love Me, he will keep My word; and My Father will love Him, and We will come unto him, and*

make our abode with him (xiv. 23). Good from the Divine is here described by loving the Lord and keeping His word, for good is of love. With such an one it is said that They would make an abode, that is, in the good that is in him. It is said, as in His heaven, because heaven is called the habitation of God from this, that good which is from the Lord is there and constitutes heaven. The Lord also is in every man as in His heaven, when He is in good there, for man's heaven is simply good, and man by good is associated with angels in heaven. From this it is now plain, that by preparing Him a habitation is signified that in good which is from Him, He will be as in His heaven.

8270. *My father's God.* That this signifies that there was no other Divine in the Ancient Churches, is evident from the signification of father, as the Ancient Church (see n. 6050, 6075, 7649, 8055), therefore father's God means the Divine in the Ancient Churches; the Divine in those churches was the Lord (n. 6846, 6876, 6884), and no other than the Lord was meant by Jehovah in them (n. 1343, 5663).

8271. *And I will exalt Him.* That this signifies that also now He has Divine worship, is evident from the signification of exalting, when it is said of man that he will exalt Jehovah, as worship; for Divine worship consists in exalting the Lord in respect to one's self, and is effective according to the degree of self-humiliation before the Lord. Humiliation is the essential of Divine worship. When man is in this essential, he is then in a state of receiving from the Lord the truth which is of faith and the good which is of charity, consequently in a state of worshipping Him. But if man exalts himself before the Lord, he then closes the interiors of his mind to the reception of good and truth from the Lord. What is meant by exalting one's self, when it is said of the Lord that He exalts Himself, may be seen above (n. 8264).

8272. Verses 3–5. *Jehovah is a man of war: Jehovah*

is His name. Pharaoh's chariots and his host hath He cast into the sea: and his chosen leaders of three are sunk in the Red Sea. The deeps have covered them: they went down into the depths like a stone. "Jehovah is a man of war" signifies that the Lord protects against all evils and falsities, which are from the hells; "Jehovah is His name" signifies that it is He alone from whom all things are. "Pharaoh's chariots and his host hath He cast into the sea" signifies that the falsities from evil in particular and in general of those who were of the church and in a life of evil therein, cast themselves at His presence into the hells; "and his chosen leaders of three" signifies all with each; "are sunk in the Red Sea" signifies that they closed themselves in with falsities from evil. "The deeps have covered them" signifies that falsities from lusts hid them; "they went down into the depths like a stone" signifies that they lapsed to lower things as from weight.

8273. *Jehovah is a man of war.* That this signifies that the Lord protects against all evils and falsities which are from the hells, is evident from the signification of a man of war, as one who fights against falsities and evils, that is, against the hells, and conquers, here who protects man against them; for, as was before shown, the Lord alone fights for man and protects him, when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. The Lord is called a man of war primarily from this, that when He was in the world, He alone, that is, of Himself, fought against the hells, which were then for the most part open, and attacked and endeavored to subjugate all who came into the other life. The reason why the diabolical crew, that is, the hells, were at that time so rampant, was, that the Divine passing through heaven, which before the coming of the Lord was the Divine Human, did not avail against evils and falsities then so immensely increased. Therefore it pleased the Divine Himself to assume the Human and to make

this Divine, and then at the same time by combats admitted into Himself to cast that diabolical crew into the hells, and shut them in there and subject them to the heavens; and at the same time also to reduce the heavens themselves into order. From these combats the Lord is first called a man of war, and afterward because when He had thus conquered the hells and had become Justice, He by Divine power protects men, and this continually and especially in the combats of temptations. That the Lord 2
alone and of Himself fought against the hells and overcame them, is thus taught in Isaiah: *Judgment is cast away backward, and justice standeth afar off: for truth hath stumbled in the street, and uprightness cannot enter. Yea, truth hath been taken away; and he that departeth from evil is mad: and Jehovah saw, and it was evil in His eyes that there was no judgment. And He saw that there was no man, and He was astonished that there was no one interceding: therefore His arm brought salvation unto Him; and His justice, it upheld Him. Whence He put on Justice as a coat of mail, and a helmet of salvation upon His head* (lix. 14–17). In this passage is described the state of that time in both worlds, and that the Lord alone of Himself restored the fallen estate. In like manner in another passage of the same prophet: *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the multitude of his strength? I that speak in justice, mighty to save. . . . I have trodden the winepress alone; and of the peoples there was no man with Me . . . therefore their victory is sprinkled upon My garments. . . . For the day of vengeance is in My heart, and the year of My redeemed is come. I looked, but there was no one helping, and I was astonished, but there was no one upholding; therefore Mine own arm brought salvation unto Me* (lxiii. 1, 3–5): from these words it may be evident that the Lord in the world fought alone against the hells and overcame them. With 3

regard to combats and victories over the hells the case is this. He who once overcomes them overcomes them for ever; for by victory he procures to himself power over them, since he so far confirms in himself and so far appropriates to himself the good which is of love and the truth which is of faith, against which afterward the hells dare nothing. The Lord, when He was in the world, admitted the combats of temptations into Himself from all the hells, and by these combats made the Human in Himself Divine, and at the same time brought back the hells under obedience forever (see n. 1663, 1668, 1690, 1692, 1737, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287). Therefore it is that the Lord alone has power over the hells to eternity, and from Divine power fights for man. For this reason now it is that the Lord is called a man of war, and also a mighty man — as in Isaiah: *Jehovah shall go forth as a mighty man; He shall stir up zeal like a man of war. . . . He shall prevail over His enemies* (xlii. 13). And in David: *Who is this, the King of glory? Jehovah strong and mighty, Jehovah mighty in war. Who is this*
4 *King of glory? Jehovah of hosts* (Ps. xxiv. 8, 10). In the Word, where mention is made of war, is meant in the internal sense spiritual war, which is against falsities and evils, or what is the same thing, which is against the devil, that is, the hells (n. 1664, 2686). The wars or combats of the Lord against the hells are described in the internal sense both in the historical and in the prophetical books of the Word, in like manner the wars and combats of the Lord for man. Among the ancients, with whom the church of the Lord was, there was also a Word both historic and prophetic, which at this day is not extant. The historic Word was called the Book of the Wars of Jehovah, and the prophetic Word, Enunciations, as mentioned in Moses (Num. xxi. 14, 27). That by the term used in the 27th verse [meaning proverbs, parables, or enunciations] are signified prophetical enunciations, is plain from the mean-

ing of the same term in succeeding chapters (Num. xxiii. 7, 18; xxiv. 3, 15). By the wars of Jehovah were there meant the Lord's combats and victories against the hells when He was in the world, and also His perpetual combats and victories afterward for man, for the church, and for His kingdom. For the hells will continually to break forth, since they breathe nothing else but dominion, but they are repressed by the Lord alone. Their attempts to force their way out appear as belchings and dejections from man; but as often as they attempt this, so often many of them are cast down deeper there.

8274. *Jehovah is His name.* That this signifies that it is He alone from whom are all things, is evident from the signification of the name Jehovah, as all things of faith and love, or all things of truth and good in the complex, by which the Lord is worshipped (see n. 2724, 3006, 6674), and as in the supreme sense the Divine Human of the Lord (n. 2628, 6887), from which all those things are. From this cause and also from this, that Jehovah is *Esse* itself, thus the *esse* of all things, it is plain that by, Jehovah is His name, is signified that the Lord alone is He from whom all things are.

8275. *Pharaoh's chariots and his host hath He cast into the sea.* That this signifies that the falsities from evil, in particular and in general, of those who were of the church and in a life of evil therein cast themselves at His presence into the hells, is evident from the signification of chariots, as falsities (see n. 8146, 8148, 8215), here falsities in particular, because it is also said the host, by which are signified falsities in general — that hosts are falsities may be seen above (n. 3448, 8138, 8146, 8148); from the representation of Pharaoh and the Egyptians, as those of the church who are in faith separate and in a life of evil, and therefore in mere falsities from evil (n. 7926, 8132, 8135, 8138, 8148); and from the signification of the sea, here the Red Sea, as the hell where they are who are in those

falsities (n. 8099, 8137, 8148). Therefore by He cast into the sea, is meant that He cast into hell, in the internal sense that they cast themselves thither at only the presence of the Lord (n. 8265). From this it is plain that by Pharaoh's chariots and his host hath He cast into the sea, is signified that the falsities from evil, in particular and in general, of those who were of the church and in a life of evil therein, at the presence of the Lord cast themselves into the hells.*

8276. *And his chosen leaders of three.* That this signifies all and every one, is evident from the signification of leaders of three, as generals under which are particulars in a series (see n. 8150), thus all and each. For when mention is made of generals, the particulars which are under them and in them are also understood, and likewise the individuals which are under the particulars and in them; for a general without particulars and individuals is not anything, since it is called a general from these, because it is the complex of many. Therefore it is that by leaders of three are signified all and every one. It is said his chosen, and by it are signified the chief, namely falsities, under which the rest are.

8277. *Are sunk in the Red Sea.* That this signifies that they closed themselves up in falsities from evil, is evident from the signification of being sunk, here in the waters of the Red Sea, as enclosing themselves in falsities from evil, for by the waters of that sea are signified falsities (n. 8137, 8138), and by being sunk is signified being enclosed; for they who are in the hells are enclosed and encompassed by falsities, as they who are sunk in waters. That they immerse or enclose themselves in them, may be seen above (n. 7926, 8227, 8228).

8278. *The deeps have covered them.* That this signifies that falsities from lusts hid them, is evident from the signification of deeps, as falsities which are from lusts. By

*The Latin has *mare* — the sea.

deeps in the Word are meant waters and stores of waters in deep places; and by waters in the good sense are signified truths, and in the opposite sense falsities (see n. 739, 790, 2702, 3058, 3424, 4976, 5668), and by deep places are signified the hells. Hence it is that deeps are falsities from lusts, also that they are the hells. That by deeps in the Word are meant waters in deep places and stores of waters, is evident in Ezekiel: *The waters made the cedar to grow, the deep made it high; going with her streams round about thy plantation; and she sent out her canals unto all the trees of the field* (xxxi. 4). And in David: *He clave rocks in the wilderness, and made them to drink the great deeps. He brought streams out of the rock, and caused waters to run down as streams* (Ps. lxxviii. 15, 16). And in Moses: *A good land, a land of rivers of water, of fountains and deeps, going forth from valley and from mountain* (Deut. viii. 7). In these passages deeps stand for waters in store, and waters in store or deeps for the truths of faith in abundance. To make them to drink great deeps out of the rock means the truths of faith without scarcity, for the rock is faith from the Lord, thus the Lord as to faith; the deeps going forth from valley and mountain are the truths of faith from love. So also among the blessings of Joseph were *Blessings of the deep that lieth beneath* (Gen. xlix. 25: Deut. xxxiii. 13). That deeps are falsities from lusts, con- 2
sequently also the hells, is evident in Isaiah: *Awake, as in the days of old, the generations of eternity. . . . Art Thou not it that drieth up the sea, the waters of the great deep; and maketh the depths of the sea a way for the redeemed to pass over* (li. 9, 10). Again: Jehovah *That divided the waters before them . . . That led them through the deeps, as a horse in the wilderness; they stumbled not* (lxiii. 12, 13). And in Ezekiel: *Thus saith the Lord Jehovah: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall cause the deep to come up against thee, and many waters shall cover thee* (xxvi. 19).

And in the Apocalypse: *I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the deep. And he opened the pit of the deep* (ix. 1, 2). Again: *The beast that cometh up out of the deep shall make war with them* (Apoc. xi. 7). Again: *The beast that thou sawest was, and is not; and is about to come up out of the deep, and to go into perdition* (Apoc. xvii. 8). In these passages the deeps stand for the hells, thus also for falsities from lusts, for these are in the hells and make
3 them. Since these things are signified by deeps, by them are also signified temptations, for temptations are effected by falsities and evils injected from the hells. In this sense it is written in Jonah: *The waters compassed me about, even to the soul: the deep was round about me* (ii. 5). And in David: *Deep calleth unto deep at the voice of thy water-spouts: all thy breakers and thy waves are gone over me* (Ps. xlii. 7). Again: *Thou, which hast shewed me many and sore troubles, shalt return and quicken me, and shalt make me to return and rise up from the depths of the earth* (Ps. lxxi. 20).

8279. *They went down into the depths like a stone.* That this signifies that they lapsed to lower things as from weight, is evident from the signification of going down, when to lower things as from weight, as falling; from the signification of depths, as lower things where the hells are, of which we shall speak presently; and from the signification of like a stone, as from weight. It is said like a stone, because by a stone in the genuine sense is signified truth (see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426), therefore in the opposite sense falsity. Moreover falsity from evil is of such a nature as to sink down toward lower things, as sinks a heavy body in the world. But truth from good is of such a nature that it ascends to higher things, as what is light ascends in the world. Therefore it is that so long as the evil are not yet devastated as to truths, they are in a region above the hells, but as soon as

they are devastated, that is, deprived of truths, it is as if their wings were cut off, and then they sink down like weights, and so much the deeper as their falsities from evil are worse. From this it is that by depths, as well as by deeps or abysses, are signified hells; but by depths, hells in respect to evils, and by deeps or abysses, hells in respect to the falsities from evils — as in Jeremiah: *Flee ye, they have turned back, they have let themselves down into the depth to dwell* (xlix. 8, 30). And in David: *The waters are come in unto my soul. I sink in the mire of depth, where there is no standing: I am come into depths of waters, where the floods overflow me. . . . Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the depths of waters. Let not the waterflood overwhelm me, neither let the depth swallow me up; and let not the pit shut her mouth upon me* (Ps. lxix. 1, 2, 14, 15). And in Micah: *He shall cast into the depths of the sea all their sins* (vii. 19). The reason why deep means hell in respect to evil is, that it is opposite to high, by which is signified heaven, and which is predicated of good (n. 8153). Moreover evil corresponds to what is heavy in the earth, which sinks by its own weight, thus also to the heaviness of a stone, when by a stone is signified falsity.

8280. Verses 6–10. *Thy right hand, O Jehovah, is become glorious in power: Thy right hand, O Jehovah, dasheth in pieces the enemy. And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee: Thou sendest forth Thy wrath, it devoureth them as stubble. And with the wind of Thy nostrils the waters were piled up, the floods stood upright as a heap; the deeps were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my soul shall be satisfied upon them; I will draw my sword, my hand shall drive them out. Thou didst blow with Thy wind, the sea covered them: they sought the deep as lead in*

the mighty waters. "Thy right hand, O Jehovah, is become glorious in power" signifies that the omnipotence of the Lord was shown; "Thy right hand, O Jehovah, dasheth in pieces the enemy" signifies the effect of omnipotence upon evils and the falsities therefrom, the power of which is annihilated. "And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee" signifies that things that are opposed are rejected as nothing by the Divine; "Thou sendest forth Thy wrath" signifies the fury of lusts with the evil and their endeavor to offer violence; "it devoureth them as stubble" signifies thereby devastation and damnation from themselves. "And with the wind of Thy nostrils the waters were piled up" signifies that falsities were gathered together into one by the presence of heaven; "the floods stood upright as a heap" signifies that they who continually attempted evil could not at all infest; "the deeps were congealed in the heart of the sea" signifies that mere falsities from the evil of the lusts of self-love could not in any wise emerge. "The enemy said" signifies the thought of those who were in evils and in falsities therefrom before the coming of the Lord; "I will pursue" signifies infestation; "I will overtake" signifies subjugation; "I will divide the spoil" signifies servitude; "my soul shall be satisfied [upon them]" signifies enjoyment; "I will draw my sword" signifies the continual combat of falsity from evil; "my hand shall drive them out" signifies that by power heaven shall be destroyed. "Thou didst blow with Thy wind" signifies the presence of the Lord with the angels; "the sea covered them" signifies that every falsity closed them up; "they sought the deep as lead" signifies that evils drew them down to lower things, like things heavy in the world; "in the mighty waters" signifies a spreading round about by an immense store of falsities.

8281. *Thy right hand, O Jehovah, is become glorious in power.* That this signifies that the omnipotence of the

Lord was shown, is evident from the signification of the right hand of Jehovah, as omnipotence, of which in what follows; and from the signification of, is become glorious in power, as, that it was shown, for Divine power is shown by the strength by which it becomes glorious. That the right hand of Jehovah is omnipotence, is because by hand in the Word is signified power, and thus by right hand, eminent power. Therefore when the hand or right hand is said of Jehovah, it means Divine power, or omnipotence. That hand and right hand mean power, may be seen above (n. 878, 4931–4937, 6292, 6947, 7188, 7189, 7518); and when predicated of Jehovah, omnipotence (n. 3387, 7518, 7673, 8050, 8069, 8153). That the right hand of Jehovah 2
means Divine power, or omnipotence, is also evident from the following passages in the Word: *Jesus said . . . Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven* (Matt. xxvi. 64: Mark xiv. 62). And in Luke: *From henceforth shall the Son of man be sitting at the right hand of the power of God* (xxii. 69). And also in David: *The saying of Jehovah unto my Lord, Sit thou at my right hand, until I make thine enemies a footstool for thy feet. . . . Thou art a priest for ever after the manner of Melchizedek. The Lord at thy right hand hath stricken through kings in the day of His wrath* (Ps. cx. 1, 4, 5: Matt. xxii. 44). He who does not know that the right hand, when said of Jehovah, signifies omnipotence, cannot have any other idea from these words of the Lord, than that the Lord will sit at the right hand of His Father, and have dominion like one who sits at the right hand of a king on earth. But the internal sense instructs what is meant in those passages by sitting at the right hand, namely, Divine omnipotence; thus also it is said, sit at the right hand of power, and at the right hand of the power of God. That it is the Lord who has 3
omnipotence, is manifest; for it is said of the Lord, and by the Lord in David is meant the Lord as to Divine truth,

and also by the Son of man in the Evangelists; for Divine truth is what has omnipotence from Divine good. That Divine truth has omnipotence, may be seen above (n. 6948, 8200); and that in general power is of truth from good (n. 3091, 3563, 4931, 6344, 6423); and that therefore hand is predicated of truth (n. 3091, 4931), and that the Son of man is the Divine truth proceeding from the Lord
4 (n. 2159, 2803, 2813, 3704). Divine power or omnipotence is also signified by the right hand in the following passages in David: *Now know I that Jehovah saveth His Anointed; He will answer Him from heaven by the strength of salvation of His right hand* (Ps. xx. 6). Again: *O Jehovah, look down from the heavens, and behold, and visit this vine; and the stock which Thy right hand hath planted. . . . Let Thy hand be upon . . . the Son of man whom Thou madest strong for Thyself* (Ps. lxxx. 14, 15, 17). Again: *Thou hast an arm with might: strong is Thy hand, high is Thy right hand* (Ps. lxxxix. 13). Again: *Jah is my strength and song; He is become my salvation. The voice of rejoicing and salvation is in the tents of the righteous: the right hand of Jehovah hath done valiantly. The right hand of Jehovah is exalted: the right hand of Jehovah*
5 *hath done valiantly* (Ps. cxviii. 14–16). In these passages the right hand of Jehovah stands for omnipotence, and in the supreme sense for the Lord as to Divine truth. This is more plainly seen elsewhere in David: *Let Thy hand, O Jehovah, be for the man of Thy right hand, for the Son of man whom Thou madest strong for Thyself* (Ps. lxxx. 17) — where the man of the right hand of Jehovah and the Son of man stand for the Lord as to Divine truth. Again: *Thou didst drive out the nations with Thy hand. . . . They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance* (Ps. xliv. 2, 3) — where the light of the countenance of Jehovah is Divine truth from Divine good, so also the right

hand and arm. And in Isaiah: *God hath sworn by His right hand, and by the arm of His strength* (lxii. 8) — where also the right hand of God and the arm of His strength stand for the Lord as to Divine truth; for Jehovah or the Lord does not swear by any other than by Himself (n. 2842), thus by the Divine truth, for this is Himself, because from Himself. Therefore it is, that in the Word 6
throughout the Lord is called not only the right hand and arm of Jehovah, but also the strength by which He breaks in pieces His enemies, and likewise the hammer, or battle-axe — as in Jeremiah (li. 20, 21). The Lord moreover came into the world, and there became Divine truth, and afterward Divine good from which is Divine truth, that He might shut up all evils and falsities in the hells, and gather together goods and truths into the heavens, and there dispose them into Divine order. From these things it is now evident that by the right hand of Jehovah in the Word is signified omnipotence, which the Divine has by means of the Divine truth. That the right hand is eminent power, arises from this, that they who in the Greatest Man or heaven have reference to the shoulders, the arms, and the hands, are they who are powerful from truth which is from good, that is, from faith which is from love (n. 4931–4937, 7518).

8282. *Thy right hand, O Jehovah, dasheth in pieces the enemy.* That this signifies the effect of omnipotence upon evils and the falsities therefrom, the power of which is annihilated, is evident from the signification of the right hand of Jehovah, as the omnipotence of the Lord — of which just above (n. 8281); from the signification of dashing in pieces, as annihilating, and from the signification of enemy, as evil and falsities, for nothing else is meant in the Word in the spiritual sense by enemies, foes, and haters. They are called enemies, foes, and haters, not because the Lord is an enemy or bears hatred toward them, but because they are haters and enemies against the Divine; but when

they devastate themselves, and cast themselves into damnation and into hell, it appears as if it comes from the Divine. This appearance, or fallacy, is like one seeing the sun every day revolving round our earth and therefore believing that the motion is of the sun, when yet it is of the earth; and like one sinning against the laws and on that account being judged by a king or judge and punished, and believing the punishment to come from the king or judge, when yet it comes from himself in his acting contrary to the laws; or like one casting himself into water or fire or running against a drawn sword or against a troop of enemies, and believing that his destruction comes from those sources, when yet it comes from himself. Such is the case with those who are in evil, who rise up against the Divine, and cast themselves into the midst of it [hell].

8283. *And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee.* That this signifies that things that are opposed are rejected as nothing by the Divine, is evident from the signification of the greatness of thine excellency, as the Divine as to power over those things which oppose themselves to Him; from the signification of overthrowing, as rejecting as nothing; and from the signification of them that rise up against, as those who oppose themselves, thus things that are opposed.

8284. *Thou sendest forth Thy wrath.* That this signifies the fury of lusts with the evil and their endeavor to offer violence, is evident from the signification of wrath, when it is attributed to Jehovah or the Lord, as the destruction and punishment of their endeavors in the case of those who oppose themselves to the Divine and will to offer violence to those whom the Divine protects. That it appears as if anger and wrath were from the Divine, and yet it is in those who oppose themselves, may be seen above (see n. 5798, 6071, 6997); and also that not only anger and wrath, but also all evils which befall, are attributed to the Divine, when yet they are from the evil themselves (see

n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8223, 8227, 8228). The sphere of endeavors to do evil is perpetual from the hells, but the sphere of endeavors to do good is perpetual from the heavens (see n. 8209).

8285. *It devoureth them as stubble.* That this signifies thence devastation and damnation from themselves, is evident from the signification of devouring, as consuming, and in the spiritual sense devastating and damning, for the consuming of those who are in evil is devastation and damnation; for they are then not in any truth but in mere falsities from evil, therefore no longer in any spiritual life. It is said as stubble, because a complete vastation, that is devastation, is signified.

8286. *And with the wind of Thy nostrils the waters were piled up.* That this signifies that falsities were gathered together into one by the presence of heaven, is evident from the signification of the wind of Thy nostrils, as heaven — of which in what follows; from the signification of being piled up, as being gathered together into one; and from the signification of waters, as falsities (see n. 7307, 8137, 8138). That damnation and casting into hell is the gathering together of all falsities derived from evil and a closing about by them, may be seen above (n. 8146, 8210, 8232), and that this is effected by the presence of the Lord alone (n. 8265). That by the wind of the nostrils of Jehovah or the Lord is signified heaven, is because by it is meant the breath of life, thus life Divine, and as this constitutes the life of heaven, by the wind of the nostrils of Jehovah is signified heaven; accordingly the same word in the original tongue signifies both wind and spirit. That by 2
the wind of Jehovah or His breath is signified the life which is of heaven, and which is of the man who is in heaven, that is, of a regenerate man, is evident in David: *By the Word of Jehovah were the heavens made; and all the host of them by the breath* [wind] *of His mouth*

(Ps. xxxiii. 6). Again: *Thou gatherest in their breath, they expire, and return to their dust. Thou sendest forth Thy spirit* [wind], *they are created* (Ps. civ. 29, 30). And in Ezekiel: Jehovah *said unto me . . . can these bones live? . . . Then said He . . . Prophesy unto the breath, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe into these slain, that they may live. . . . And the breath came into them, and they lived* (xxxvii. 3, 9, 10). And in John: *I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree* (Apoc. vii. 1). Wind here stands for the life of heaven, that is, Divine life — as also in Job: *The spirit of God hath made me, and the breath of the Almighty hath*
3 *given me life* (xxxiii. 4). Because wind signifies life, therefore, when the Lord teaches concerning the regeneration of man, He also says: *The Spirit* [or wind] *bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, nor whither it goeth: so is every one that is born of the Spirit* (John iii. 8). And because by the wind of Jehovah, or His breath, was signified life from the Divine, therefore where the new life of Adam is described, it is said: *Jehovah . . . breathed into his nostrils the breath of lives; and man became a living soul* (Gen. ii. 7). It is said into the nostrils because by them respiration is effected, and by respiration, life — as in Isaiah: *Cease ye from man, in whose nostril is breath* (ii. 22). And in Jeremiah: *The breath of our nostrils, the Anointed of Jehovah, was taken in their pits; of whom we had said, In His shadow we shall live among the nations* (Lam. iv. 20). The Anointed of Jehovah stands for the Lord, the breath of our nostrils for life from Him. And in Job: *All the while my breath is in me, and the wind of God is in my*
4 *nostrils* (xxvii. 3). Because now by the wind of the nostrils of Jehovah is signified the life which is from the Lord,

and thus in the universal sense heaven, and because by the presence of the Lord, or by the presence of heaven where the Lord is, evils and falsities are cast into hell (n. 8265), therefore also this effect is signified by the wind of the nostrils of Jehovah — as in David: *The channels of the sea appeared, the foundations of the world were laid bare, at the rebuke of Jehovah, at the blast of the breath of His nostrils* (Ps. xviii. 15 : 2 Sam. xxii. 16). And in Isaiah: *The breath of Jehovah, like a stream of brimstone, doth kindle it* (xxx. 33). Again: *Yea, they are not planted; yea, they are not sown; yea, their stock taketh not root in the earth: moreover He bloweth upon them, and they wither, and the whirlwind taketh them away as stubble* (xl. 24). And in David: *He sendeth out His word, and melteth them: He causeth His wind to blow, the waters flow* (Ps. cxlvii. 18). Hence also it is, that by the nostrils, when predicated of Jehovah or the Lord, is also signified wrath, thus the punishment, vastation, and damnation of those who are in evils and falsities (as in Num. xxv. 4 : Deut. vii. 4 : Judges ii. 14 : Isa. ix. 21 : Jer. iv. 8 : Hosea xiv. 4 : Ps. vi. 1 ; lxxxvi. 15 ; ciii. 8 ; cxlv. 8 : and in many other passages) ; and by blowing with the nostrils, or breathing, is signified to be angry (Deut. iv. 21 : Isa. xii. 1 : Ps. ii. 12 ; vi. 1 ; lx. 3 ; lxxix. 5 ; lxxxv. 5 : Job iv. 9).

8287. *The floods stood upright as a heap.* That this signifies that they who continually attempted evil could not at all infest, is evident from the signification of standing upright as a heap, when said of falsities from evil, as continually attempting evil, for when floods stand upright as a heap, they are imminent and in the endeavor to flow in, but are held back by a stronger force ; and from the signification of floods, as falsities derived from evil, in like manner as waters (n. 7307, 8137, 8138) ; but they are called floods on account of their attempt to flow in, that is, to infest.

8288. *The deeps were congealed in the heart of the sea.*

That this signifies that mere falsities from the evil of the lusts of self-love could not in any wise emerge, is evident from the signification of being congealed, when said of those who are in the hells, as not being able to emerge; from the signification of deeps, as falsities from lusts and as the hells (see n. 8278, 8279); and from the signification of the heart of the sea, as the evil of self-love and the falsities therefrom. For the heart in the genuine sense signifies celestial good, which is of love to the Lord (n. 3635, 3883–3895, 7542); therefore in the opposite sense it signifies the evil of self-love, for this evil is opposite to the good of love to the Lord, and the evil of the love of the world is opposite to spiritual good, which is of love toward the neighbor. From this it is plain that by, the deeps were congealed in the heart of the sea, is signified that mere falsities from the evil of the lusts of self-love could not in any wise emerge. It is said that they could not emerge, because by deeps and by the heart of the sea are signified the hells, where are falsities from lusts, or where are falsities from evil; therefore since they are there closed around by their own falsities derived from evil, they cannot any longer struggle out, for the Divine of the Lord withstands the falsities there.

8289. *The enemy said.* That this signifies the thought of those who were in evils and in falsities therefrom before the coming of the Lord, is evident from the signification of said, as thought (see n. 3395, 7244, 7937); and from the signification of the enemy, as those who are in evils and falsities, for no others in the spiritual sense are the enemy (n. 8282). Their thought before the Lord's coming is signified, because the infernal crew at that time raged almost free, and infested and attempted to subjugate all there. Their thought at that time is described in this verse by, "I will pursue, I will overtake, I will divide the spoil: my soul shall be satisfied [upon them]; I will draw my sword, my hand shall drive them out." But this glorying of theirs

was changed into lamentation when the Lord came into the world. This is described in the verse which next follows — "Thou didst blow with Thy wind, the sea covered them: they sought the deep as lead in the mighty waters." Concerning the change of state wrought among them by the coming of the Lord, more may be seen above (n. 6854, 6914, 7091, 7828, 7932, 8018, 8054).

8290. *I will pursue.* That this signifies infestation, is evident from the signification of pursuing, when it is said by those who are in evil concerning those who are in good, as infesting and attempting to subjugate.

8291. *I will overtake.* That this signifies subjugation, is evident from the signification of overtaking, when it is said by those who are in evil concerning those who are in good, as subjugating.

8292. *I will divide the spoil.* That this signifies servitude, is evident from the signification of the spoil, as those who are subjugated; therefore to divide the spoil means to distribute them when reduced to servants among themselves, thus servitude.

8293. *My soul shall be satisfied* [*upon them*]. That this signifies enjoyment, is evident without explication. It is said, my soul shall be satisfied, because the very enjoyment of those who are in hell is to bring evil to others, in some instances for no end except the enjoyment, in some instances for the sake of reducing them to the state of servants whom they will afterward treat cruelly. That they who are in evil of life take such enjoyment in the other life, scarce any can believe, and not even they themselves; for so long as they are in the world they are restrained by fears of legal penalties, also of the loss of honors, wealth, reputation, and even life. These fears cause them at the time to abstain from evils in outward forms, and therefore they suppose that they are not in evils; but when reflections upon the loss of life, wealth, honors, and reputation are taken away from them, as is the case in the other life, and

they are left to their own evil, then the enjoyment of doing evil, which lay concealed in the will and exerted itself as often as they could remove those fears, makes itself manifest. This enjoyment then constitutes their life, which life is infernal life.

8294. *I will draw my sword.* That this signifies the continual combat of falsity derived from evil, is evident from the signification of a sword, as truth fighting against falsity and evil, and in the opposite sense falsity fighting against truth and good (see n. 2799, 4499); and from the signification of drawing it out or making it bare, as continual combat until the enemy is overthrown. Continual combat is also signified by an unsheathed or drawn sword in Moses: *And you will I scatter among the nations, and I will draw out the sword after you* (Lev. xxvi. 33). And in Ezekiel: *I will scatter toward every wind . . . all his bands; and I will draw out the sword after them* (xii. 14). Again: *Thus saith Jehovah: Behold, I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the just and the wicked . . . therefore shall My sword go forth out of its sheath against all flesh from the south to the north: that all flesh may know that I Jehovah have drawn forth My sword out of its sheath: neither shall it return any more* (xxi. 3–5). Here to unsheathe or draw out the sword means not to cease from fighting until the enemies be overthrown, thus continual combat. Continual combat against evils and falsities is also signified by the unsheathed sword of the prince of the host of Jehovah, who was seen by Joshua when he came into the land of Canaan (Josh. v. 13, 14); by which was signified that they should fight against the nations there and destroy them. By the nations which at that time possessed the land of Canaan are signified those who before the coming of the Lord occupied the region of heaven which was afterward given to those who were of the Lord's spiritual kingdom (n. 6914, 8054).

8295. *My hand shall drive them out.* That this signifies that by power heaven shall be destroyed, is evident from the signification of driving out, as casting down and thus bringing to destruction; and from the signification of hand, as power (see n. 878, 4931–4937, 6292, 6947, 7188, 7189, 7518). That heaven is signified is because it is said that He will drive them out, thus from heaven; for the evil, when the reins are loosened, proceed to such boldness and impudence as to suppose themselves able to destroy heaven itself. For all who are in the hells are in opposition to heaven, because against good and truth, and therefore they are in the continual desire to destroy heaven, and so far as it is permitted them, they continually attempt it (n. 8273). To will to destroy heaven, or to will to cast down those 2
who are there, is not effected by hostile invasion, as on earth, for such invasion or such combat is not given in the other life; but it is effected by the destruction of the truth which is of faith and of the good which is of love, for the truth of faith and the good of love are heaven. Herein consist combats and wars in the other life, and how direful and atrocious those combats and wars are, will be told at the end of the chapters, when by the Divine mercy of the Lord we come to treat of the hells. In no other way is to be understood the war described by John: *There was war in heaven: Michael and his angels warred against the dragon; and the dragon warred and his angels; but prevailed not* (Apoc. xii. 7, 8).

8296. *Thou didst blow with Thy wind.* That this signifies the presence of the Lord with the angels, is evident from what was explained above (n. 8286).

8297. *The sea covered them.* That this signifies that every falsity closed them about, is evident from the signification of covering, as closing about; and from the signification of the sea, here the waters of the Red Sea, as falsities from evil, and of this sea as hell (see n. 8099, 8137, 8138, 8148); that they were there closed about by falsities from evil, may be seen above (n. 8210, 8232).

8298. *They sought the deep as lead.* That this signifies that evils drew them down to lower things, like heavy things in the world, is evident from the signification of the deep, as lower things and the hells as to evils (see n. 8279). Therefore to seek the deep is to be drawn down by evils to those lower things. That the evil by their evils sink down to the hells, like things heavy in the world, may be seen above (n. 8279). It is said, as lead, because by lead is signified evil; but above it was said, they went down into the depths [of the sea] like a stone (verse 5), because by a stone is there signified falsity. Each is heavy, both falsity and evil, and therefore each sinks down; but still it is evil which constitutes heaviness in the spiritual sense and thus sinks down as from heaviness, but not falsity by itself except from the evil which is in it; for falsity of itself has no
2 weight, but from evil has its tendency to sink. It is to be known that all metals signify good or truth, and in the opposite sense, evil or falsity. Lead, since it is more ignoble than the rest of the metals, signifies evil which is lowest, such as is the evil of the exterior natural; but in the good sense it signifies good of the same degree — as in Jeremiah: *They are all revolters of revolters, going about with slanders; they are brass and iron; they are all corrupters. The bellows grow hot; the lead is consumed by the fire: in vain refining did he refine; for the wicked are not plucked away. Refuse silver they shall call them because Jehovah hath rejected them* (vi. 28–30). And in Ezekiel: *Son of man, the house of Israel is become dross unto Me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver* (xxii. 18).

8299. *In the mighty waters.* That this signifies a spreading round about by an immense store of falsities, is evident from the signification of waters, as falsities from evil — of which just above (n. 8297). Therefore mighty waters are falsities in immense store; that they were spread around, encompassed, or crowded together by them, may be seen above (n. 8210, 8232).

8300. Verses 11–13. *Who is like unto Thee, O Jehovah, among the gods? Who is like Thee, glorious in holiness, to be revered with praise, doing wonders? Thou stretchedst out Thy right hand, the earth swallowed them. Thou in Thy mercy hast led the people which Thou hast redeemed: Thou hast guided them in Thy strength to the habitation of Thy holiness.* "Who is like unto Thee, O Jehovah, among the gods" signifies that every truth of good proceeds from the Divine Human. "Who is like Thee, glorious in holiness" signifies that from Him is all the holy; "to be revered with praise" signifies that to Him alone belong glory and thanksgiving; "doing wonders" signifies that from Him are all the means by which is power. "Thou stretchedst out Thy right hand" signifies that the dominion of power over all things was thence apparent; "the earth swallowed them" signifies that by presence only they had damnation and hell. "Thou in Thy mercy hast led the people" signifies the Divine influx with those who had abstained from evils and so had received good; "which Thou hast redeemed" signifies whom He liberated from hell; "Thou hast guided them in Thy strength to the habitation of Thy holiness" signifies that the Divine power of the Lord elevated them to heaven into the Divine there.

8301. *Who is like unto Thee, O Jehovah, among the gods?* That this signifies that every truth of good proceeds from the Divine Human of the Lord, is evident from the signification of gods, as truths (see n. 4402, 7268, 7873), here truths from good, because comparison is made with Jehovah; for it is said, Who is like unto Thee, O Jehovah, among the gods? That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956). That the Divine Human is here meant by Jehovah, is because in this song the subject is the salvation of those who were of the spiritual church, by the coming of the Lord into the world and then by His Divine Human (n. 2661,

2716, 2833, 2834, 6372, 6854, 6914, 7035, 7091, 7828, 7932½, 8018, 8054). That by these words is signified that every truth of good proceeds from the Divine Human of the Lord, is because truths may proceed from various sources, but the truths of good are only from the Lord, consequently from those who are in good from the Lord. Truths separate from good are indeed thought and spoken by those who are in persuasive faith and still in a life of evil, and likewise by many others within the church; but those truths are not of good, thus do not proceed from the
2 Lord, but from themselves. That truths from good proceed from the Lord, may be evident from this, that the Lord is good itself, because He is love itself, from which proceeds truth, as light from the flame of the sun. And this truth is as the light in the time of spring and summer, which has heat in its bosom and causes all things of the earth to receive as it were life. But the truth which is not from good is as the light in the time of winter, when all things of the earth die. That gods mean the truths of good, is because by gods in a good sense are meant angels, who are called gods because they are substances or forms recipient of truth in which is good from the Lord.
3 Angels, and consequently the truths of good which are from the Lord, are also meant by gods in the following passages — as in David: *God standeth in the congregation of God; He shall judge in the midst of the gods. . . . I said, ye are gods; and all of you sons of the Most High* (Ps. lxxxii. 1, 6). That the truths which proceed from the Lord are what are here meant by gods, is evident from this, that it is first said in the singular number, the congregation of God, and afterward in the midst of the gods. That it is said God in the Word where truth is treated of, may be seen above (n. 2769, 2807, 2822, 3921, 4287, 4402, 7010), and that God in the supreme sense is the Divine truth proceeding from the Lord (n. 7268). Again: *I will give Thee thanks with my whole heart: before the gods will*

I sing praises unto Thee (Ps. cxxxviii. 1). Again: *There is none like unto Thee among the gods, O Lord* (Ps. lxxxvi. 8). Again: *Jehovah is a great God, and a great King above all gods* (Ps. xcv. 3). Again: *Thou, Jehovah, art high above all the earth; Thou art exalted far above all gods* (Ps. xcvii. 9). Again: *I know that Jehovah is great, and that our Lord is above all gods* (Ps. cxxxv. 5). Therefore also Jehovah is called Lord of lords and God of gods (Deut. x. 17: Josh. xxii. 22: Ps. cxxxvi. 2, 3). That it is 4
so often said that Jehovah is above all gods and that He is God of gods, is because at that time many gods were worshipped, and the nations were distinguished by the gods whom they worshipped, and each nation believed that its own god was the supreme of all, and because therefore the idea of a plurality of gods was seated in all minds, and it was matter of dispute which of them was the greater, as may be sufficiently evident from the historicals of the Word in many passages. Moreover this opinion was fixed in the minds of the Jews more than others, for which reason it is so often said in the Word that Jehovah is greater than all gods and that He is King and God of gods. That this opinion concerning many gods was seated in the minds of the Jews more than with other nations, may be sufficiently evident from their frequent apostacy to the worship of other gods, of which we read many times in the historic books of the Word (see Judges ii. 10–13, 17, 19; iii. 5–7; viii. 27, 33; x. 6, 10, 13; xviii. 14, 17, 18, 20, 24, 31: 1 Sam. vii. 3, 4; viii. 8: 1 Kings xiv. 23, 24; xvi. 31–33; xviii. 20; xxi. 26; xxii. 53: 2 Kings xvi. 1, 10; xvii. 7, 15–17; xxi. 3–7, 21; xxiii. 4, 5, 7, 8, 10–13: and elsewhere). This nation was so demented that they con- 5
fessed Jehovah only with their mouth, but in heart still acknowledged other gods, as may be very evident from this, that after they had seen so many miracles in Egypt, so many likewise afterward — the sea divided before them and the army of Pharaoh immersed therein, the pillar of cloud

and of fire continually appearing, the manna raining down daily from heaven, and the very presence of Jehovah with so great majesty and so great terror on Mount Sinai — and they had then uttered a confession that Jehovah alone was God, yet still after some weeks, merely because Moses delayed his return, they demanded for themselves molten gods to worship, and when these gods were made by Aaron, paid them divine worship by a feast, by burnt offerings and sacrifices, and by dances. From this it may be evident that the worship of many gods was fixed in their hearts. That this nation was of such a character above every other nation in the whole earth, is also evident from Jeremiah: *Hath a nation changed their gods? . . . but My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be in great trepidation. . . . According to the number of*
6 *thy cities are thy gods, O Judah* (ii. 11, 12, 28). The disposition of that nation moreover is such that above all other nations they adore external things, thus idols, and are unwilling to know anything at all about internal things. For they are the most avaricious of all nations, and avarice such as theirs, loving gold and silver for the sake of gold and silver and not for the sake of any use, is an affection the most earthly, which draws down the mind into the body and immerses it wholly therein, and so closes the interiors that it is impossible for anything of faith and love from heaven to enter. From this it is plain how much they are in error who believe that that nation will be again chosen, or that the church of the Lord will again pass to them, the rest being rejected; when yet it would be easier to convert stones than them to faith in the Lord. It is believed that the church will again pass to them, because in the prophetic books of the Word it is said in many passages that they are to return. But it is not known that in those passages, by Judah, by Jacob, and by Israel, is not meant that nation, but those with whom the church is.

8302. *Who is like Thee, [glorious] in holiness?* That this signifies that from Him is all the holy, is evident from the signification of who is like Thee, [glorious] in holiness, as that no one is so holy, but in the internal sense, that from Him is all the holy, because He is holiness itself. By the holy is meant the Divine truth proceeding from the Lord; this is called the holy, and is meant also by the Holy Spirit, which is therefore called the Spirit of truth (John xiv. 16, 17; xv. 26, 27; xvi. 13), and sent by the Lord (John xv. 26, 27); and it is said that He shall take from the Lord and shall declare it (John xvi. 15). Inasmuch as holiness is predicated of the Divine truth which proceeds from the Lord, therefore angels because they receive it are called holy (Matt. xxv. 31: Mark viii. 38: Luke ix. 26), and also the prophets, especially the Word, which is the very truth Divine. The Lord also from the Divine truth which is Himself because from Himself, is called the Holy One of Israel, the Holy One of Jacob, and the Holy of God.

8303. *To be revered with praise.* That this signifies that to Him alone belong glory and thanksgiving, is evident from the signification of being revered with praise, when said of Jehovah, as that He is to be celebrated and worshipped, thus that to Him alone belong glory and thanksgiving.

8304. *Doing wonders.* That this signifies that from Him are all the means by which is power, is evident from the signification of wonders and miracles, as the means of Divine power (see n. 6910). That wonders are means of Divine power, is because men were led by them to believe that Jehovah was the supreme of the gods, yea, that there was no God besides Him, consequently, that He alone was to be worshipped; and they who were in this truth were afterward introduced into the truths of the worship of Him, which truths are the means of power; for all power in the spiritual sense is in truths from the Divine (see

n. 3091, 6344, 6423, 6948, 8200). Power in the spiritual sense consists in shunning and rejecting from one's self the infernal crew, which is effected solely by means of truths. Thus it is that by doing wonders is signified that from the Lord are all the means by which is power. The means of Divine power are also signified by wonders in David: *Sing unto Jehovah, sing praises unto Him; meditate on all His wondrous works. Glory ye in the name of His holiness. . . . Seek ye Jehovah and His strength; seek His face evermore. Remember His marvellous works that He hath done; His wonders and the judgments of His mouth* (Ps. cv. 2–5). That all power is in the truths which are of faith from the Lord, is plain from the Lord's words to Peter: *I say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens* (Matt. xvi. 18, 19)—where by Peter is represented faith, and by rock in the Word is signified faith, and by key is meant power (see preface to Gen. xxii; also n. 4738, 6344).

8305. *Thou stretchedst out Thy right hand.* That this signifies that the dominion of power over all things was thence apparent, is evident from the signification of stretching out, as predicated of the dominion of power, and when said of Jehovah, as predicated of omnipotence (see n. 7673); and from the signification of the right hand, as Divine power (n. 8281). That it means that it was thence apparent, namely, the dominion of power over all things, is evident from what now follows, that the earth swallowed them, by which is signified that by the presence only of the Lord they had damnation, or hell.

8306. *The earth swallowed them.* That this signifies that by [His] presence only they had damnation and hell, is evident from the signification of being swallowed by the earth, as damnation and hell; for by that swallowing is signified a sinking or casting down into hell, and hell is at

a depth below, because it is farthest from the Sun of heaven, which is the Lord. There is the highest place, remoteness therefrom being according to the nature and extent of evils and their falsities. This is why heaven appears above and hell beneath. There appears also, where they are who are in falsities from evil, consequently in damnation, as it were the land of a wilderness, which is called the land that is damned, beneath which they are cast down who are cast into hell (n. 7418). That this comes by the presence only of the Lord, may be seen above (n. 8265). Thus now it is, that by the earth swallowed them, is signified damnation and hell — as is plain from what Moses spake unto the congregation concerning Korah, Dathan, and Abiram: *If Jehovah create a creation and the earth open her mouth, and swallow them up, and all that appertain unto them, that they go down alive into hell; ye shall understand that these men have provoked Jehovah. . . . And the ground clave asunder that was under them. And the earth opened her mouth, and swallowed them up. . . . And they, and all that appertained to them, went down alive into hell* (Num. xvi. 30–33).

8307. *Thou in Thy mercy hast led the people.* That this signifies the Divine influx with those who had abstained from evils and so had received good, is evident from the signification of in mercy leading, as receiving the Divine, and because they receive the Divine who abstain from evils, the Divine influx with them is signified. With regard to mercy from the Lord, the case is this. The mercy of the Lord is perpetual with every man, for the Lord wills to save all men whomsoever; but this mercy cannot flow in until evils have been removed, for evils and the falsities therefrom oppose and hinder. As soon however as evils are removed, mercy flows in, that is, the good of mercy from the Lord, which good is charity and faith. From this it may be evident that the mercy of the Lord is universal, that is, toward all, and also special toward those who ab-

stain from evils. Man can of himself abstain from evils, but he cannot of himself receive good. That man can of himself abstain from evils, is because the Lord continually flows into the will of man with that endeavor, and thus implants in his freedom to desist from evils, as also to apply himself to good. The Lord likewise gives him the faculty of understanding truth, and that he does not understand is because he is not willing to understand, and this on account of evil of life; for falsity defends evil, and truth condemns it. Thus it is that man cannot be gifted with spiritual good by the Lord, thus cannot be led of mercy, unless he desists from evils.

8308. *Which Thou hast redeemed.* That this signifies whom He liberated from hell, is evident from the signification of redeeming, as liberating from hell (see n. 7205, 7445).

8309. *Thou hast guided them in Thy strength to the habitation of Thy holiness.* That this signifies that the Divine power of the Lord elevated them to heaven into the Divine there, is evident from the signification of guiding in strength, when said of elevation into heaven by the Lord, as elevating by Divine power — that strength is power, is plain; and from the signification of the habitation of Thy holiness, as heaven where the Divine is; for holiness is predicated of the Divine truth which proceeds from the Lord (n. 8302), and this Divine truth makes heaven.

2 That the habitation of Jehovah or the Lord is heaven, and also good, because in good heaven consists, is evident from the following passages: *Look down from the habitation of Thy holiness, from heaven, and bless Thy people Israel* (Deut. xxvi. 15). And in Isaiah: *Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory* (lxiii. 15). And in David: *I will not give sleep to mine eyes . . . until I find out a place for Jehovah, habitations for the Mighty One of Jacob. Lo, we heard of Him in Ephratah: we found Him in the*

fields of the wood. We will go into His habitations (Ps. cxxxii. 4–7). That the habitation of Jehovah, that is, of 3
the Lord, is in good, is evident in Zechariah: *Sing and rejoice, O daughter of Zion; lo, I come, that I may dwell in the midst of thee. Many nations shall join themselves to Jehovah in that day, and shall be My people; for I will dwell in the midst of thee* (ii. 10, 11). And in Ezekiel: *I will set My sanctuary in the midst of them forevermore. My habitation also shall be with them* (xxxvii. 26, 27). Sanctuary is where Divine truth is, in which is Divine good.

8310. Verses 14–16. *The peoples have heard, they trembled: pangs have taken hold on the inhabitants of Philistia. Then were the dukes of Edom amazed; the mighty men of Moab, trembling taketh hold upon them: all the inhabitants of Canaan are melted away. Terror and dread hath fallen upon them; by the greatness of Thine arm they shall be thrown down as a stone; till Thy people pass over, O Jehovah, till the people pass over which Thou hast taken in possession.* "The peoples have heard" signifies all who were in falsity from evil everywhere; "they trembled" signifies terror; "pangs have taken hold on the inhabitants of Philistia" signifies despair of enlarging their dominion on the part of those who were in faith separate from good. "Then were the dukes of Edom amazed" signifies the like with those who were in a life of evil from self-love; "the mighty men of Moab" signifies those who were in a life of falsity from that love; "trembling taketh hold upon them" signifies that they dared not do anything; "all the inhabitants of Canaan are melted away" signifies the like with those who were of the church and adulterated goods and falsified truths. "Terror and dread hath fallen upon them" signifies that they were without any hope of establishing dominion; "by the greatness of Thine arm" signifies by virtue of omnipotence; "they shall be thrown down as a stone" signifies a sinking down as heavy; "till Thy people pass over" signifies that thus without danger

of infestation all shall be saved who are capable of receiving the truth of good and the good of truth; "till the people pass over" signifies that thus they of the church shall be saved who are in truth and good; "which Thou hast taken in possession" signifies who have thus become the Lord's.

8311. *The peoples have heard.* That this signifies all who were in falsity from evil everywhere, is evident from the signification of peoples, as those who are in truths from good and, in the opposite sense, those who are in falsities from evil (see n. 1259, 1260, 3295, 3581, 4619). It is said in falsities from evil, to distinguish them from those who are in falsities and yet in good. They are in falsities and at the same time in good who being within the church are in heresies and in a life of good, and all out of the church who are in good. But falsities with these do not condemn, unless they are such falsities as are opposed to good and destroy the very life of good. But the falsities which are not opposed to good are indeed in themselves falsities, but in respect to good of life to which they are not opposed, they almost put off the quality of falsity, by means of application to good. For such falsities can be applied to good, or applied to evil. If they are applied to good, they become mild, but if to evil they become harsh; for falsities can be applied to good just as truths can to evil, since truths of every kind by application to evil are falsified. Take for an example the saying that faith alone saves. This in itself is a falsity, especially with the evil, who thus exclude the good of charity as contributing nothing at all to salvation. But this falsity becomes mild with those who are in good of life, since they apply it to good, saying that faith alone saves, but that faith is not faith except where one with its fruit, consequently except
2 where good is: so in other cases. In what now follows, all those are described who were in falsities from evil and in evil from falsities, and who were cast into hell when the

Lord came into the world. For there are very many kinds of evil, and therefore also of falsity, since every kind of evil has its falsity adjoined to it. For falsity is produced from evil and is evil in form, just as the understanding with man is the form of his will; since the will by means of the understanding brings itself forth to the light, and effigies and forms itself and presents itself by images, and these by ideas, and these again by words. These things are said that it may be known that there are many kinds of evil and of falsity therefrom. They were first described by the Egyptians; and now, in these verses, they are described by the inhabitants of Philistia, by the dukes of Edom, by the mighty men of Moab, and by the inhabitants of Canaan, of whom it is said that terror and dread took hold upon them, because they heard that those were cast into hell who were in faith separate from charity and in a life of evil, who were signified by the Egyptians, and that they in like manner were to be cast down into hell, in order that those who were in truth and good might pass safe and unhurt and be led through to heaven. This last is signified by the words of the following verses (16, 17). *Terror and dread hath fallen upon them; by the greatness of Thine arm they shall be thrown down as a stone; till Thy people pass over, O Jehovah, till the people pass over which Thou hast taken in possession. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, the place* [*O Jehovah, which Thou hast made*] *for Thee to dwell in.*

8312. *They trembled.* That this signifies terror, is evident without explication.

8313. *Pangs have taken hold on the inhabitants of Philistia.* That this signifies despair of enlarging their dominion on the part of those who were in faith separate from good, is evident from the signification of pangs, as despair that they could no longer enlarge their dominion — of which we shall speak below; and from the signification of

the inhabitants of Philistia, as those who are in faith alone separate from the good of charity (n. 1197, 1198, 3412, 3413, 8093, 8096, 8099). They are distinguished from the Egyptians in this, that they exclude the goods of charity, by believing that man is saved by faith without those goods. From this head of their doctrine many errors arise, as that salvation is of mercy howsoever man has lived; that by faith all sins and evils are washed away, and that thus man goes justified; also that salvation can be effected in a moment, even in the last hour of death, by confidence of faith; therefore that it is not affection for heavenly love which constitutes heaven with man. These are Philistines, and they were called uncircumcised, by reason of the evils of self-love and love of the world, in which their lives
2 were. That pangs here mean despair, is because extreme pain is meant, such as that of women in travail. The expression indeed in the original tongue also signifies such pain. Despair or extremity of pain is also described in the Word by the pain of a woman in travail—as in David: *The kings assembled themselves together. . . . Trembling took hold of them there; pain, as of a woman in travail* (Ps. xlviii. 4, 6). And in Jeremiah: *O inhabitant of Lebanon, that makest thy nest in the cedars, how much of grace shalt thou find when pangs come upon thee, the pain as of a woman in travail* (xxii. 23). Again: *The king of Babylon hath heard the fame of them, and his hands waxed feeble: anguish hath taken hold of him, pangs as of a woman in travail* (l. 43). And in Isaiah: *The day of Jehovah is at hand . . . as devastation from the Almighty. Therefore all hands are feeble, and every heart of man melteth: and they are dismayed; pangs and sorrows take hold of them; they are in labor as a woman*
3 *bringing forth* (xiii. 6–8). And in Jeremiah: *Behold a people cometh from the land of the north; and a great nation shall be stirred up from the sides of the earth. They lay hold on bow and spear; they are cruel, and shall not*

have compassion; their voice roareth like the sea; and they ride upon horses, set in array as a man for battle, against thee, O daughter of Zion. We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, pain as of a woman in travail (vi. 22–24). In this passage the subject is the vastation of truth with those who are in evil, a people from the land of the north standing for those who are in falsities from evil, a great nation from the sides of the earth for those who are in evils directly opposed to good, they lay hold on bow and spear for fighting from false doctrine, their voice roareth like the sea for reasoning therefrom, they ride upon horses for argumentation as if from the understanding, set in array as a man for battle stands for the lust of assaulting truth, daughter of Zion for the church where good is, anguish hath taken hold for pain that truths are infested, pain as of a woman in travail for despair that good is hurt. From this it is plain that by pain is here signified despair on account of the hurt done to good. That by pain hath taken hold on the inhabitants 4
of Philistia is meant despair, or no hope of enlarging their dominion, is because the Philistines, that is, they who establish salvation on faith alone without the goods of charity, in the other life continually strive for dominion, by combating against others, and this so long as they are not yet devastated as to their acquisition of the knowledges of faith. For every one in the other life retains the principles of faith which he had held in the life of the body, and no others change them into truths but they who have been in good of life; for good desires truth and receives it willingly, because it is homogeneous. But they who have been in evil of life do not change, being as it were hardened, and they also reject truths and are likewise in obscurity, so that they cannot even see them, seeing only such things as confirm their own principles and not the least of what is opposed to them. Such also believe that they are the most intelligent of all, yet they know nothing except to

reason from the principle they have embraced. Wherefore it is they who most assault charity, consequently who desire to have dominion. For they who are in charity are humble and as the lowliest desire to serve all; but they who are in faith without charity are puffed up and desire to be served by all, as if they themselves were highest. Wherefore also these make heaven to consist in the glory of having dominion and suppose, because they believe themselves to be more intelligent than all others, that they shall be archangels, and thus that many others shall serve them — as also according to the words in Daniel — *They that be wise shall shine as the brightness of the firmament; and they that turn many to justice, as the stars for ever and ever* (xii. 3). But instead of brightness these have darkness.

8314. *Then were the dukes of Edom amazed.* That this signifies the like with those who were in a life of evil from self-love, is evident from the signification of dukes or leaders, as chiefs, thus all and every one — of which in what follows; and from the representation of Edom, as those who from the evil of self-love seize upon falsities and reject truths, and in the sense abstracted from person, as the evil of self-love to which falsity is adjoined and truth rejected, thus also those who are in a life of evil from that love, the love of self. Concerning dukes or leaders, by them are signified chiefs, and in the sense abstracted from person, chief things, thus all things and each; for when leaders are mentioned, general things are signified, under which are the rest, or chief things, as for instance leaders of three (n. 8150, 8276), and they are predicated of good and, in the opposite sense, of evil; while by princes are also signified general things, under which the rest are, or primary things (n. 1482, 2089, 5044), but predicated of
2 truth. It is to be known that in the Word there are expressions belonging to the class of spiritual things and expressions belonging to the class of celestial things, that is,

such as express what is of truth or faith, and such as express what is of good or love. There are also expressions which are predicated of both. He who knows this may know from the first glance or reading of the Word, especially in its original tongue, where in the internal sense are described such things as are of truth, and where such things as are of good. So with the signification of princes and leaders or dukes: princes signify what is primary and are predicated of the truths of faith, but dukes or leaders signify what is chief and are predicated of the good of love. In the opposite sense, princes are predicated of the falsities of faith and dukes or leaders are predicated of the evils of love. This is why those who reigned in Edom 3 were called dukes, as is plain in Genesis (xxxvi. 15–21, 29, 30, 40–43). The reason is that by Edom was signified the good of celestial love and, in the opposite sense, the evil of self-love; but with the sons of Ishmael, those who presided over the rest were not called dukes, but princes (Gen. xxv. 16), because by Ishmael were signified those who were in truth (n. 3263, 3268, 4747). For this reason they also were called princes who presided in Israel (Num. vii. 2, 10, 18, 24, 30, 36, 42, 48, 54), for by Israel were represented those who were in the truth and good of faith. But those who presided over Judah were called chieftains or dukes, because by Judah were represented those who were in the good of love—as in Zechariah: *He shall be as a chieftain in Judah* (ix. 7). Again: *The chieftains of Judah shall say in their heart, I will strengthen for me the inhabitants of Jerusalem in Jehovah of hosts their God. In that day will I make the chieftains of Judah like a pan of fire among wood* (xii. 5, 6).

8315. *The mighty men of Moab.* That this signifies those who were in the life of falsity from that love, is evident from the signification of mighty men, as things reigning and prevailing; and from the representation of Moab, as those who are in natural good and suffer themselves to

be easily seduced (see n. 2468), thus who are in the life of falsity therefrom; for they who are in natural good, and not in good from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe falsities of whatever sort, thus to live according to them. They are led away from truths to falsities especially by those things which favor their loves. These are they who are meant by Moab. That they who are in natural good and not in spiritual good cannot in any wise be led by any influx from heaven, may be seen above (n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197, 8002). The word by which the mighty men are called in the original tongue, is predicated of those who are in truth from good, and, in the opposite sense, those who are in falsity from evil; in this latter sense the expression is applied in Ezekiel (xxxi. 11; and 2 Kings xxiv. 15).

8316. *Trembling taketh hold upon them.* That this signifies that they dared not do anything, is evident from the signification of being taken hold of by trembling, as not daring to do anything, for with those who tremble in terror the blood chills and rushes into the veins, the circulation stops, thence the sinews become flaccid, and the strength fails, so that they dare not do anything.

8317. *All the inhabitants of Canaan are melted away.* That this signifies the like with those who were of the church and adulterated goods and falsified truths, is evident from the signification of the inhabitants of Canaan, as those who were of the church and as those therein who adulterated goods and falsified truths. That by the inhabitants of Canaan are signified those who were of the church, is because the church of the Lord had been in the land of Canaan from the most ancient times (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). Moreover that they are signified who adulterated goods and falsified truths, is because by the nations there, which the sons of Israel were to drive out, are represented evils and likewise falsities of faith,

as may be seen above (n. 8054), and this because they had formerly been of the church.

8318. *Terror and dread hath fallen upon them.* That this signifies that they were without any hope of establishing dominion, is evident from the signification of terror and dread, when it is said of those who are in self-love and in falsities and evils therefrom, who are signified by the dukes of Edom and the mighty men of Moab, as that they were without hope of establishing dominion; for they who are in the evil of self-love continually desire to have dominion, but when terror falls upon them on account of a victorious enemy, then the hope of obtaining dominion fails. It is to 2
be known that evils are from a twofold origin, namely, from love of self and from love of the world. They who are in evils from love of self, love themselves alone and despise all others except those who make one with themselves, in loving whom they do not love them but themselves, because they see themselves in them. Evils from this origin are the worst of all; for they who are in them not only despise all others in comparison with themselves, but also pursue them with invectives, and bear hatred toward them for light cause, and then breathe their destruction. Thus revenge and cruelty become the enjoyment of their life. They who are in the evil of this love are at a depth in hell according to the quality and extent of that love. But they who are in evil 3
from the love of the world also hold their neighbor of small account, and value him only for his wealth, thus they value his wealth but not him. They desire to possess all that belongs to their neighbor, and when they are in this desire, then they are without any charity and mercy. For, to deprive their neighbor of his goods is the enjoyment of their life, especially of those who are sordidly avaricious, that is, who love gold and silver for the sake of gold and silver, but not for the sake of any use to be derived from them. They with whom the evil of this love has dominion are also in the hells, but not in so deep hells as they who are in the

evil of self-love. Beside these two origins of evil there is also a third, which is to do evil from the principles of a false religion; but this evil partakes of evil with those who are in self-love and love of the world, but not with those who are in love toward their neighbor and to their God, for the end is good, and the end qualifies all the rest (see n. 8311).

8319. *By the greatness of Thine arm.* That this signifies by virtue of omnipotence, is evident from the signification of arm, as power (see n. 878, 4931-4937), and when said of the Divine, as omnipotence.

8320. *They shall be thrown down as a stone.* That this signifies a sinking down as heavy, is evident from what was explained above (n. 8279, 8298).

8321. *Till Thy people pass over.* That this signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth, is evident from the signification of passing over, as being saved without danger of infestation; for when they who are in falsities from evil and have infested are cast into hell and are removed, then there are none who oppose by injecting falsities and evils and thus hinder the reception of good and truth from the Lord. This is what is here signified by passing over. For so long as the evil were not cast into hell, scarce any could pass over, that is, be saved; for then the evil continually excited evils and falsities with those who came into the other life, and thus drew them back from good and truth. To liberate those who were in good and truth from such infesters, the Lord came into the world, and when He was in the world, by continual temptations then admitted into Himself and by continual victories therein He subjugated all such spirits, and afterward by His presence caused them to be cast into hell, where beset by their own evils and falsities they might be held bound for-
2 ever. By people are here meant those who are capable of receiving the truth of good and the good of truth, for people in general signify those who are in the truth and good of

faith (n. 1259, 1260, 3295, 3581, 4619); and here the people signifies Israel, that is, those who are of the spiritual church, or what is the same, who are in the truth of good and the good of truth (n. 7957, 8234). It is said capable of receiving the truth of good and the good of truth, because no others are capable but they who have lived a life of charity; this life gives that capacity. It is one of the greatest errors to believe that faith without charity can give this quality; for faith without charity is hard and resisting and rejects all influx from the Lord, but charity with faith is yielding and gentle and receives influx. This is why charity gives that capacity, but not faith without charity; and because charity gives that capacity, it is that also which saves; for they who are saved are not saved by charity from themselves, but by charity from the Lord, consequently by their capacity of receiving it.

8322. *Till the people pass over.* That this signifies that thus they of the church shall be saved who are in truth and good, is evident from what has been just now explained above.

8323. *Which Thou hast taken in possession.* That this signifies who have thus become the Lord's, is evident from the signification of hast taken in possession, as being His. Since those are here meant who are in truth and good, to save whom the Lord came into the world, it is they who are signified as the Lord's. At other times they are called the redeemed — as in Isaiah: *Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over? Therefore the redeemed of Jehovah shall return* (li. 10, 11).

8324. Verses 17–19. *Thou shalt bring them in, and plant them in the mountain of Thine inheritance, the place, O Jehovah, which Thou hast made for Thee to dwell in, the sanctuary, O Lord, which Thy hands have established. Jehovah shall reign for ever and ever. For the horse of Pharaoh went in with his chariot and with his horsemen*

into the sea, and Jehovah brought again the waters of the sea upon them; but the sons of Israel went on dry land through the midst of the sea. "Thou shalt bring them in" signifies elevation; "and plant them" signifies regeneration continually; "in the mountain of Thine inheritance" signifies heaven where the good of charity is; "the place for Thee to dwell in" signifies where the Lord is; "which Thou hast made, O Jehovah" signifies that it was from the Lord alone; "the sanctuary, O Lord, which Thy hands have established" signifies heaven where they are who are in the truth of faith from the Lord. "Jehovah shall reign for ever and ever" signifies that the Lord alone is Lord of heaven and earth. "For the horse of Pharaoh went in with his chariot and with his horsemen" signifies all falsities from a perverted understanding with those who were in faith separate and in a life of evil; "into the sea" signifies damnation; "and Jehovah brought again the waters of the sea upon them" signifies that the falsities from evils, which they intended for the good, relapsed upon themselves, by reason of the presence of the Lord with those who were in good; "but the sons of Israel went on dry land through the midst of the sea" signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell.

8325. *Thou shalt bring them in.* That this signifies elevation, is evident from the signification of bringing in, when to heaven, as elevation. It is said elevation, because heaven before the outward sight of spirits is on high, and before the inner sight, such as that of angels, heaven is within; for everything internal in the other life is presented representatively as above, and everything external as beneath. Therefore heaven appears above and hell beneath (n. 2148, 3084, 4599, 5146); for it is states of truth and of good, and in the opposite sense, states of falsity and of evil, which are represented in the other life by heights and depths, in a word, which are represented by distances and

places (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). From this experience alone it may be concluded with what 2
difficulty the natural man apprehends spiritual things, consequently those things which are of heaven. What such man can comprehend that there are not spaces and times in heaven, but instead thereof states, namely, states of good or states of being instead of spaces, and states of truth or states of existing instead of times? Would not the merely natural man believe that there must be only emptiness and nothingness, where there are not time and space? From this it is plain that if the natural man draws his own conclusion that nothing is to be believed but what he apprehends, he then casts himself into enormous errors. As it is with spaces and times, so also it is in many other things — as for example, the natural man must needs fall into fantastic ideas concerning the Divine, when he thinks from time what the Divine did before the creation of the world, that is, what He did from eternity till then; nor can he be extricated from this difficulty until the ideas of time and of space are removed. Angels when they think of this eternity, never think of it from time, but from state. In the 3
other life there are seen two statues, partly of flesh and partly of stone, placed in the boundary of the created universe in front toward the left, and it is said of them, that they swallow up those who think concerning the Divine what He did from eternity before He created the world. The swallowing up represents that man, since he cannot think except from space and time, cannot extricate himself therefrom of himself, but from the Divine, which is effected either by the dissipation of that thought or by the removal of the ideas of time.

8326. *And plant them.* That this signifies regeneration continually, is evident from the signification of planting, as regenerating, for regeneration is like planting. A tree when it is planted, grows into branches, leaves, and fruits, and from the seeds of the fruits grows into new trees, and

so on. So it is with regeneration in man. Wherefore also man in the Word is compared to a tree, and a regenerate man to a garden or paradise; the truths of faith with him are compared to leaves, and the goods of charity to fruits, the seeds productive of new trees to truths which are from good, or what is the same, to faith which is from charity. It is said regeneration continually, because regeneration with man begins, and never ends, but is continually being perfected, not only while he lives in the world, but also in the other life to eternity; and yet it can never arrive at any such perfection that it can be compared with the Divine.

8327. *In the mountain of Thine inheritance.* That this signifies heaven where the good of charity is, is evident from the signification of the mountain of Thine inheritance, as heaven; for by mountain is signified the good of love (see n. 795, 796, 2722, 4210, 6435), and by inheritance the life of another, in this case, of the Lord, thus the life of good and truth which is from the Lord, since they who are in this life are called heirs of the kingdom and sons (n. 2658, 2851, 3672, 7212). Since these things are signified by the mountain of inheritance, heaven is also signified; for heaven is heaven from the good of love, and is an inheritance to those who are the Lord's.

8328. *The place for Thee to dwell in.* That this signifies where the Lord is, is evident from the signification of place, as state — of which just above (n. 8325), here a state of good from the Divine, because heaven is meant; and from the signification of the habitation of Jehovah, or place for Thee to dwell in, as where the Lord is. That dwelling is predicated of good, may be seen above (n. 2712, 3613), and that the dwelling or habitation of Jehovah is good, and therefore heaven (n. 8269, 8309); also that the Lord is Jehovah in the Word (n. 8261). Frequent mention is made by the Lord of the Father Who is in the heavens, and then is meant the Divine in heaven, thus Good from which heaven is. The Divine regarded in Himself is above the

heavens, but the Divine in the heavens is good which is in truth that proceeds from the Divine. This is meant by the Father in the heavens — as in Matthew: *That ye may be sons of your Father which is in the heavens. That ye may be perfect, as your Father which is in the heavens is perfect* (v. 45, 48; vi. 1); *Our Father which art in the heavens, hallowed be Thy name* (vi. 9); *He that doeth the will of My Father which is in the heavens* (vii. 21); and in other passages (x. 32, 33; xvi. 17; xviii. 10, 14, 19). The 2
Divine which is in the heavens is the good which is in the Divine truth that proceeds from the Lord, but the Divine above the heavens is the Divine Good Itself. By place for Thee to dwell in, is signified heaven, where is the Divine truth proceeding from the Lord, for this makes heaven. How it is with the Divine truth which proceeds from the Lord, that it is in heaven good, may be illustrated by comparison with the sun and with the light which is from the sun. In the sun is fire, but from the sun proceeds light, which light has in it heat, from which gardens germinate and become as paradises. The fire itself of the sun does not pass to the earth, for it would burn up and consume all things, but what passes to the earth is light wherein is heat from the fire of the sun. This light in the spiritual sense is the Divine truth; the heat is the good in the truth from the Divine good; and the paradise therefrom is heaven.

8329. *Which Thou hast made, O Jehovah.* That this signifies that it was from the Lord alone, is evident from the signification of making, when it is said of regeneration and heaven, as that it was from the Lord alone, for everything of regeneration and everything of heaven is from the Lord.

8330. *The sanctuary, O Lord, which Thy hands have established.* That this signifies heaven where they are who are in the truth of faith from the Lord, is evident from the signification of the sanctuary, as heaven where the truth of faith is — of which presently; and from the signification of

Thy hands have established, as that it is what is from the Lord. It is said of the sanctuary that Thy hands have established it, because the hands are predicated of truth and signify power. That the hands are predicated of truth, may be seen above (n. 3091, 8281), and also that they are power (n. 878, 3387, 4931-4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153, 8281); likewise that the sanctuary is predicated of truth (n. 8302). But the expressions which precede, *The place for Thee to dwell in* and *which Thou hast made, O Jehovah*, are predicated of good, because they have reference to the mountain of inheritance, by which is signified heaven wherein is the good of charity (n. 8327). That there are expressions in the Word which are predicated of good and expressions which are predicated of truth, may be seen above
2 (n. 8314). What is meant by the heaven in which is the good of charity, which is signified by the mountain of inheritance, and what by the heaven in which is the truth of faith, which is the sanctuary, shall be briefly told. The heaven in which is the good of charity is that in which the interior angels are, who are of the Lord's spiritual kingdom, and the heaven in which is the truth of faith is that in which the exterior are, who are of that kingdom. They who are interior are in charity itself and in faith therefrom; but they who are exterior are such as are in faith, but not yet in charity. These latter do good from obedience, but the former from affection. From this it is plain what is meant by the heaven in which is the good of charity and
3 what by the heaven in which is the truth of faith. With regard to the sanctuary, it is in the supreme sense the truth of faith which is from the Lord, and hence in the representative sense it is the Lord's spiritual kingdom, also the spiritual church, and thus the regenerated man who is a church, and so also in a sense abstracted from these, it is the truth of faith, thus faith itself. What the holy is may be seen above (n. 8302). Therefore now it is, that

heaven is called the sanctuary from the truth of faith which is from the Lord — as in David: *Jehovah answer thee in the day of trouble. . . . Send thee help from the sanctuary, and support thee out of Zion* (Ps. xx. 1, 2) — where the sanctuary stands for the heaven in which is the truth of faith, and Zion for the heaven in which is the good of love. Again: *They have seen Thy goings, O God, even the goings* 4 *of my God, my King, in the sanctuary. . . . Terrible is God: out of Thy sanctuaries the God of Israel* (Ps. lxviii. 24, 35). Because here again the sanctuary stands for the heaven where the truth of faith is, therefore it is said God, and not Jehovah, as also King; because it is said God where truth is the subject, and Jehovah where good is the subject (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268), and because King stands for truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). Again: 5 [*A people*] . . . *shall praise Jah. For He hath looked down from the height of His sanctuary; from the heavens did Jehovah behold the earth; to hear the groaning of the prisoner; to loose the sons of death* (Ps. cii. 18–20) — where sanctuary again stands for heaven as to the truth of faith. Again: *Praise God in His sanctuary: praise Him in the firmament of His power* (Ps. cl. 1) — where to praise in the sanctuary means from the truth of faith which is from the Lord, and to praise in the firmament of power means from the good of charity which is from the Lord.

8331. *Jehovah shall reign for ever and ever.* That this signifies that the Lord alone is Lord of heaven and earth, is evident from this, that of Jehovah, that is the Lord, it can be said that He shall reign for ever and ever, and of the angels that they shall indeed reign, but from the Lord; thus still it is the Lord alone who reigns through them. It was customary with the ancients who were of the church to say, God reigns, also, God shall reign forever, by which was signified that it was well with the church, because then good and truth from the Divine were therein; in general it was

signified thereby that Jehovah is the only God, and they who were instructed concerning the coming of the Lord, meant by it that the Lord is the only Lord of heaven and earth. Since in the church among the ancients it was customary to say, God shall reign, therefore in David some Psalms are inscribed with the words, *Jehovah reigneth* (see Ps. xciii. 1; Ps. xcvii. 1; Ps. xcix. 1). And again it is said, *Jehovah shall reign forever, thy God, O Zion, unto all generations. Hallelujah* (Ps. cxlvi. 10). And in Isaiah: *How pleasant upon the mountains are the feet of Him that bringeth good tidings . . . that saith unto Zion, Thy God reigneth* (lii. 7) — speaking of the Lord. And in John: *The kingdoms of the world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever* (Apoc. xi. 15). And again: *I heard the voice . . . saying, Hallelujah, for the Lord God reigneth* (Apoc. xix. 6). From these passages it is also plain that those words were words of joy, therefore the exclamation, Hallelujah, and therefore it is said, How pleasant are the feet of Him that bringeth good tidings . . . that saith, Thy God reigneth! That the Lord is Lord of heaven and earth, is evident in Matthew: *Jesus said unto the disciples, All power hath been given unto Me in heaven and on earth* (xxviii. 18).

8332. *For the horse of Pharaoh went in with his chariot and with his horsemen.* That this signifies all falsities from a perverted understanding with those who were in faith separate and in a life of evil, is evident from the signification of the horse of Pharaoh, also of his chariot, and of his horsemen, as all falsities from a perverted understanding (see n. 8146, 8148); and from the representation of Pharaoh and of the Egyptians, as those who are in faith separate from charity and in a life of evil (n. 7926, 8148).

8333. *Into the sea.* That this signifies damnation, is evident from the signification of the Red Sea, as hell (n. 8099, 8137, 8138), here damnation, because it is said that they went into the sea, and afterward that Jehovah

brought again the waters of the sea upon them, by which is signified that they sank down into hell, for the coming into damnation precedes the coming into hell.

8334. *And Jehovah brought again the waters of the sea upon them.* That this signifies that the falsities from evils which they intended for the good, relapsed upon themselves, by reason of the presence of the Lord with those who were in good, is evident from the signification of, Jehovah brought again the waters of the sea upon them, as that the falsities of evil which they intended for the good relapsed upon themselves. That falsities from evil are gathered together into one and are poured in upon those who are in evil, and that they are closed around by them, may be seen above (n. 8146); also that the falsities from evil which the evil intend for others, relapse upon themselves from the law of order (n. 8214, 8223, 8226); that a closing about by falsities of evil is casting into hell (n. 8210, 8232); and that this is effected by the presence alone of the Lord with the good, when He protects them and gives them heaven and the joy of heaven (n. 8137, 8265).

8335. *But the sons of Israel went on dry land through the midst of the sea.* That this signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell, is evident from what has been explained above (n. 8099, 8185).

8336. Verses 20, 21. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to Jehovah, for exalting He hath exalted Himself; the horse and his rider hath He thrown into the sea.* "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand" signifies the glorification of the Lord from the good of faith; "and all the women went out after her" signifies all the goods of truth; "with timbrels and with dances" signifies celebration from joy and gladness. "And Miriam answered them"

signifies what is reciprocal; "Sing ye to Jehovah" signifies that to the Lord alone belongs glory; "for exalting He hath exalted Himself" signifies that He has manifested His Divine in the Human; "the horse and his rider hath He thrown into the sea" signifies by this, that by reason of His presence alone falsities of faith and evils of life cast themselves into hell.

8337. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand.* That this signifies the glorification of the Lord from the good of faith, is evident from the representation of Miriam, as the good of faith, for Moses represents the truth of faith which proceeds immediately from the Lord, thus internal truth, while Aaron represents the truth of faith which proceeds mediately from the Lord, thus external truth (see n. 7009, 7089, 7382); Miriam consequently is the good of faith which proceeds mediately from the Lord, for when men represent truth, the women related to them represent good (n. 6014). Inasmuch as Miriam with the women represents external good, therefore it is added, the sister of Aaron, and it is not said the sister of Moses. Moreover good and truth are as sister and brother (n. 3160). But it is to be known that women represent good and men truth when the spiritual church is treated of, whereas women represent truth and men good where the celestial church is treated of (n. 4823). The signification is further evident from that of a prophetess, as one who teaches (n. 2534, 7269), here one who joins in praising the Lord, or what is the same, in glorifying Him from the good of faith, because she sang to Jehovah, as Moses and the men of Israel had done — that to sing is to glorify may be seen above (n. 8261, 8263, 8267); and from the signification of taking a timbrel in the hand, as glorifying from the good of faith, for a timbrel is predicated of spiritual good, or what is the same, of the good of faith
2 (n. 4138). Formerly in Divine worship many kinds of musical instruments were employed, but with much dis-

tinction. In general, by wind instruments were expressed affections for good, and by stringed instruments affections for truth, and this from the correspondence of everything giving sound with the affections. It is known that by some kinds of musical instruments are expressed natural affections of one quality, by some those of another quality, and that, when concurring harmony results, they in fact arouse those affections. They who are skilled in music are aware of this and also bring them into use accordingly. The reason of this arises from the very nature of sound and of its agreement with the affections. Men learned this at first, not from science and art, but from the hearing and its exquisite sense. Therefore it is clear that it does not originate from the natural world, but from the spiritual world, and then from the correspondence of those things in the natural world which flow from order together with things in the spiritual world. Harmonious sound and its variations correspond to states of joy and gladness in the spiritual world, and states of joy and gladness there arise from the affections, which in that world are affections for good and truth. Therefore now it may be evident that musical instruments correspond to the enjoyments and pleasures of spiritual and celestial affections, and that some instruments correspond to the one kind of affection and some to the other — see what has been said and shown before on this subject (n. 418–420, 4138). Concerning the timbrel in particular, it corresponds to spiritual good, that is, to the good of truth. The reason is, that the timbrel is not a stringed instrument, neither is it a wind instrument, but as it is of skin, it is as a continuous stringed instrument, and also its sound is graver and deeper than the sound of stringed instruments. This too may be evident from the Word, where the timbrel is named — as in Isaiah : *The mirth of timbrels shall cease, the noise of them that rejoice shall end, the joy of the harp shall cease* (xxiv. 8) — where the mirth of timbrels stands for the enjoyments of affections for the good of faith, 3

and the joy of the harp for the enjoyment of affection for the truth of faith. And in Jeremiah: *Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou deck thy timbrels, and shalt go forth into the dance of them that make merry* (xxxi. 4) — where to deck timbrels stands for glorifying God from spiritual good, for the subject is the
4 spiritual church, which is the virgin of Israel. In like manner in Ezekiel: *Thou wast in Eden the garden of God . . . the workmanship of thy timbrels and of thy pipes was in thee; in the day that thou wast created they were prepared* (xxviii. 13) — speaking of Tyre, by which are signified knowledges of good and of truth, and by timbrels and pipes affections for the former and joys of the latter. And in David: *They have seen Thy goings, O God; even the goings of my God . . . in the sanctuary. The singers went before, the players on the harps followed after, in the midst of the maidens playing with timbrels* (Ps. lxviii. 24, 25). Again: *Make a joyful noise unto the God of Jacob. Take up the psalm and bring hither the timbrel, the pleasant harp with the psaltery* (Ps. lxxxi. 1, 2). Again: *Sing unto Jehovah a new song. . . . Let them praise His name in the dance: let them sing praises unto Him with the timbrel and harp* (Ps. cxlix. 1, 3) — where praising with the timbrel stands for glorifying from the enjoyment of affection for the good of faith, and praising with the harp for the pleas-
5 antness of affection for the truth of faith. Again: *Praise God with the timbrel and dance: praise Him with stringed instruments and the organ. Praise Him with the loud cymbals: praise Him with the high sounding cymbals* (Ps. cl. 4, 5) — where praising with the timbrel and dance means from good and truth of faith, with stringed instruments and the organ from truths and the good therefrom. Because instruments of every kind by correspondence signified the enjoyments and pleasures of spiritual and celestial affections, therefore also it was inscribed on many of the Psalms of David and indicated how they were to be sung —

as upon Neginoth, upon Nechiloth, upon the Octave, Schigajon, Gitthith, Muth-labben, Scheminith, Schoschannim, Machalath.

8338. *And all the women went out after her.* That this signifies all the goods of truth, is evident from the signification of women, as affections for good, when men mean affections for truth — see just above (n. 8337).

8339. *With timbrels and with dances.* That this signifies celebration from joy and gladness is evident from the signification of timbrel, as predicated of affection for spiritual good or of the good of truth, and as signifying its enjoyment or joy — of which just above (n. 8337); and from the signification of dance, as predicated of affection for spiritual truth and as signifying its pleasantness or gladness — of which in what follows. In ancient times gladness of heart was attested not only by musical instruments and songs, but also by dances. For joys of the heart or interior joys burst forth in the body into various acts, as into songs and also dances. And whereas in ancient times the gladnesses which excelled all others were spiritual gladnesses, that is, from affections of spiritual loves, which were those of good and truth, therefore also it was then allowed to adjoin dances to songs and musical harmonies, and so likewise in these ways to testify joy. This is why dances are mentioned in the Word, and thereby are signified gladnesses of affections for truth or faith, from good or charity — as in Jeremiah: *Again shalt thou deck thy timbrels, and shalt go forth into the dance of them that make merry. . . . Their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together* (xxxi. 4, 12, 13). Again: *The joy of our heart shall cease; our dance is turned into mourning* (Lam. v. 15). And in David: *Thou hast turned for me my mourning into dancing* (Ps. xxx. 11). Again: *Let them praise His name in the dance: let them sing praises unto Him with the timbrel and harp*

(Ps. cxlix. 3; cl. 4). That the Gentiles also in their divine worship played and danced, is evident in Exodus (xxxii. 6, 19). Both joy and gladness are mentioned because joy in the Word is predicated of good and gladness of truth, and so in the Word in many passages mention is made of both together — as in Isaiah: *Behold joy and gladness, slaying oxen* (xxii. 13). Again: *They shall obtain joy and gladness, and sorrow and sighing shall flee away* (xxxv. 10). Again: *Joy and gladness shall be found in Zion, thanksgiving, and the voice of singing* (li. 3, 11). And in Jeremiah: *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (xxxiii. 11). And in Zechariah: *The fast of the tenth month shall be to the house of Judah joy and gladness* (viii. 19). And in David: *Make me to hear joy and gladness* (Ps. li. 8). In these passages, inasmuch as joy is predicated of good and gladness of truth, both are mentioned, otherwise one expression would have been sufficient. Such is the holy manner of speech which is found in the Word, to the end that in each single expression there may be the heavenly marriage, that is, the marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 7945).

8340. *And Miriam answered them.* That this signifies what is reciprocal, is evident from the signification of answering, when said of the glorification of the Lord by a song, as what is reciprocal. With the ancients in sacred worship it was also customary to sing by choirs, that there might be one or more to answer, by which was represented reciprocation and answer, such as is that of the church from heaven and of heaven from the Lord. This is signified in Hosea by, *I will answer and sing to Him* (xiv. 8); and in Moses: *Then sang Israel this song, Spring up, O well, answer ye unto it* (Num. xxi. 17).

8341. *Sing ye to Jehovah.* That this signifies that to the Lord alone belongs glory, is evident from what was explained above (n. 8263), where the same words occur.

8342. *For exalting He hath exalted Himself.* That this signifies that He has manifested His Divine in the Human, is evident from what was said above (n. 8264), where the same words occur.

8343. *The horse and his rider hath He thrown into the sea.* That this signifies that from His presence alone falsities of faith and evils of life cast themselves into hell, is evident from the signification of horse and rider, as falsities from evil (see n. 8146, 8148); and from the signification of throwing into the sea, as into hell (see n. 8099, 8137, 8138); that this was effected by the presence only of the Lord, may be seen above (n. 8137, 8265). It is said that falsities and evils cast themselves into hell, for the reason that falsities and evils themselves are what are cast in hell, and these draw with them those to whom they adhere. For men by evil of life become forms of falsities from evil, wherefore when the evils themselves with their falsities are cast down, the forms also to which they adhere are drawn down together with them; for falsities and evils are exhalations from the hells and flow in with those who by evils of life have made their interiors forms of reception. That everything of thought and of will flows in, good out of heaven, but evil out of hell, may be seen above (see n. 2886–2888, 4151, 4249, 5846, 6189, 6191, 6193, 6203, 6206, 6213, 6324, 6325, 7147, 7343). Therefore now it is said that falsities of faith and evils of life cast themselves into hell. On this account angels, when they think and speak about the hells, think and speak of falsities and evils abstractly from those who are therein; for angels always remove ideas of person and remain in ideas of things (see n. 5225, 5287, 5434).

8344. Verses 22–26. *And Moses made Israel to go from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And they came to Marah, and they could not drink of the waters for their bitterness, for they were*

bitter: therefore he called the name of it Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah; and Jehovah showed him wood, and he cast it into the waters, and the waters were made sweet. There He made for him a statute and a judgment, and there He proved him; and He said, If hearkening thou wilt hearken to the voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee. "And Moses made Israel to go from the Red Sea" signifies what is successive according to the order of truth Divine after they had passed through the region of hell; "and they went out into the wilderness of Shur" signifies the state of temptation into which they were next led; "and they went three days in the wilderness, and found no water" signifies that truths failed, and at length wholly. "And they came to Marah" signifies a state of temptation; "and they could not drink of the waters for their bitterness, for they were bitter" signifies that truths appeared to them joyless, because they were without affection for good; "therefore he called the name of it Marah" signifies the state and quality of that temptation. "And the people murmured against Moses" signifies a sense of pain from the bitterness of temptation; "saying, What shall we drink" signifies that they could not endure truths, because they were joyless, from want of affection for them. "And he cried unto Jehovah" signifies supplication to the Lord from the feeling of pain; "and Jehovah showed him wood" signifies that the Lord inspired good; "and he cast it into the waters" signifies with which He affected truths; "and the waters were made sweet" signifies that thereby truths became enjoyable. "There He made for him a statute and a judgment" signifies the truth of order then revealed; "and there He proved him" signifies as to temptations in

general; "and He said" signifies instruction; "If hearkening thou wilt hearken to the voice of Jehovah thy God" signifies faith in the commandments of the Lord; "and wilt do that which is right in His eyes" signifies life according thereto; "and wilt give ear to His commandments" signifies obedience and life according to the goods of faith which are the interiors of the church; "and keep all His statutes" signifies life according to the truths of faith which are the exteriors of the church; "I will put none of the diseases upon thee, which I have put upon the Egyptians" signifies that they should be withheld from the evils belonging to those who were in faith separate and in a life of evil; "for I am Jehovah that healeth thee" signifies that the Lord alone preserves from evils.

8345. *And Moses made Israel to go from the Red Sea.* That this signifies what is successive according to the order of truth Divine after they had passed through the region of hell, is evident from the signification of going, as what is successive and continuous in respect to life and its order (see n. 4375, 4554, 4585, 5996, 8181); from the representation of Moses, as truth Divine (n. 7010, 7014, 7382), whence by Moses making them to go, is signified what is successive according to the order of truth Divine; from the representation of Israel, as those of the spiritual church who were detained in the lower earth till the coming of the Lord and were then liberated (n. 6854, 6914, 7828, 7932, 8018, 8321); and from the signification of the Red Sea, as the hell where those of the church were, who were in faith separate from charity and in a life of evil (n. 8099, 8137, 8138); that they, when liberated, were brought through the hell which is signified by the Red Sea, may be seen above (n. 8099).

8346. *And they went out into the wilderness of Shur.* That this signifies the state of temptation into which they were next led, is evident from the signification of going out, as being led on; and from the signification of the wilder-

ness of Shur, as a state of temptation. That a wilderness is a state of undergoing temptation may be seen above (n. 6828, 8098), and that Shur is the knowledges of the church which have not yet acquired life (n. 1928), thus such things as were to acquire life by temptations; for spiritual life is acquired by temptations, which are spiritual combats, or combats against evils and falsities, and by victories in such combats. That they who were of the spiritual church underwent temptations after the Lord's coming into the world, and that they could not before, may be seen above (n. 8159).

8347. *And they went three days in the wilderness, and found no water.* That this signifies that truths failed, and at length wholly, is evident from the signification of three days, as what is full (see n. 2788, 4495, 7715), from the signification of wilderness, as a state of undergoing temptations — of which just above (n. 8346); and from the signification of waters, as truths of faith (n. 2701, 3058, 3424, 4976, 5668). Therefore finding no water means that truths failed; that they failed wholly, is signified by going three days. It is said in the wilderness, for there they were tempted, as now follows.

8348. *And they came to Marah.* That this signifies a state of temptation is evident from this, that there they were tempted, as is also said in what presently follows, in these words, There He made for them a statute and a judgment, and there He proved him * (verse 25).

8349. *And they could not drink of the waters for their bitterness, for they were bitter.* That this signifies that truths appeared to them joyless, because they were without affection for good, is evident from the signification of drinking waters, as receiving truths and applying them under good (see n. 3069, 5709); from the signification of waters, as truths — of which just above (n. 8347); and

* *Tentavit illum* — tempted, in the sense of trying or proving him or it, meaning the people.

from the signification of bitter, as what is joyless (n. 7854). Hence it is plain that by the words, they could not drink of the waters for their bitterness, for they were bitter, is signified that truths appeared to them joyless, and because they were without affection for good, since all the enjoyment of truth springs from good. Affection for truth takes its origin from good, because good loves truth and truth loves good, for these two are conjoined as by marriage. It is known that every one desires to be instructed in those things which he loves and has as an end. He who loves good, that is, who wills from the heart to worship God and to do well to his neighbor, loves to be instructed in those things conducive thereto, consequently in truths; from which it may be evident that all affection for truth is from good. There are some indeed who live wickedly and 2
yet desire to be instructed in truths, but with them there is not affection for truth, but only affection for confirming the doctrines of the church for the sake of self-glory, that is, reputation, honors, or gain. Genuine affection for truth is to wish to know what is true for the sake of life in the world and for the sake of life eternal. They who are in this genuine affection come into temptation when truths begin to fail them, and especially when the truths which they know appear joyless. The source of this temptation is, that communication with good has been intercepted; and this communication is intercepted as soon as man comes into his own proprium, for then he falls into the evil of self-love or love of the world. When he emerges from that state, truths become enjoyable. This is meant in what follows by the bitter waters being made sweet by the wood cast into them, for by wood is signified good.

8350. *Therefore he called the name of it Marah.* That this signifies the state and quality of that temptation, is evident from this, that the names which are assigned to things described in the Word, comprehend the quality and state of the thing itself (see n. 2643, 3422, 4298, 4442).

Here therefore Marah signifies the quality and state of the temptation which is described in these verses, Marah also signifying what is bitter.

8351. *And the people murmured against Moses.* That this signifies a sense of pain from the bitterness of temptation, is evident from the signification of murmuring, as complaint, such as arises in temptations, thus a sense of pain from the bitterness of temptation. The temptations which those underwent who were of the Lord's spiritual church, after they were liberated from infestations, also the temptations which they are to undergo who are to be of that church, are described by the murmurings of the sons of Israel in the wilderness. And since spiritual temptations are generally brought to a state of despair (n. 1787, 2694, 5279, 5280, 7147, 7166, 8165), therefore by murmuring is signified complaint from a sense of pain in temptations (see Exod. xvi. 2, 3; xvii. 3: Num. xiv. 27, 29, 36; xvi. 11). It is said against Moses, because against the Divine, for by Moses is represented the Divine truth (see
2 n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). Concerning the temptations which those underwent who were of the spiritual church and which they are to undergo who are to be of that church, it is to be known that faith cannot in any wise be implanted in those who are of the spiritual church except by temptations, and thus neither can charity — for in temptations man is in combat against falsity and evil, which flow into the external man from the hells, while good and truth flow in through the internal from the Lord — thus by combat of the internal man with the external man, which is called temptation. And so far then as the external man is reduced to obedience under the internal, so far faith and charity are implanted; for the external or natural of man is the receptacle of truth and good from the internal man. If the receptacle is not accommodated, it does not receive anything which flows in from the interior, but either rejects, or extinguishes, or suffocates it, and

in consequence there is no regeneration. It is for this reason that there must needs be temptation in order that man may be regenerated, which is effected by the implanting of faith and charity, and thus by the formation of a new will and a new understanding. Therefore also the church of the Lord is called militant — see what has been said and shown before on this subject (n. 3928, 4249, 4341, 4572, 5356, 6574, 6611, 6657, 7090, 7122, 8159, 8168, 8179, 8273).

8352. *Saying, What shall we drink?* That this signifies that they could not endure truths because they were joyless from want of affection for them, is evident from the signification of drinking, as being instructed in truths and receiving them, also being affected by them and therefore appropriating them to one's self (see n. 3069, 3168, 3772, 4017, 4018); here is meant not enduring them, for the reason that they were joyless on account of the want of affection for good, which is signified by the waters being bitter — according to what was explained above (n. 8349). This temptation consists in this, that they complain and are in pain because the truths which had before been enjoyable to them and which thus made their spiritual life or the life of heaven with them, now seem to them joyless, insomuch that they can scarcely endure them. The merely 2
natural man would not believe that such a state could cause anything of pain, for he thinks, What is it to me in regard to truths, whether they are enjoyable or not? if they are joyless, let them be rejected. But the spiritual man feels quite otherwise; it is the enjoyment of his life to be instructed in truths and to be enlightened in what regards his soul, thus his spiritual life. Wherefore when those truths fail, his spiritual life labors and suffers, and pain and anxiety ensue. The reason is, that affection for good is continually flowing in through the internal man from the Lord and calling forth in the external man whatever is concordant, and which has before caused the enjoyment of

affection for truth. But when the evils of self-love and love of the world assault what the man had before perceived as enjoyable, there arises a conflict of enjoyments or affections, from which springs anxiety and in conse-
3 quence pain and complaint. It shall be briefly told how the case is with respect to temptation which arises by reason of a deficiency of truth. The nourishment of spiritual life is good and truth, as the nourishment of natural life is food and drink. If good is deficient, it is as if food were deficient, and if truth is deficient, it is as if drink were deficient. The sensation of pain arising from deficiency of good and truth is like that arising from hunger and thirst. This comparison is from correspondence, for food corresponds to good and drink to truth; and in consequence also of this correspondence, food and drink nourish the body better and more suitably when man at dinner or at breakfast is at the same time in the enjoyment of conversation with others concerning such things as he loves, than when he sits at table alone without company. In this case the vessels of his body that receive food are constricted; but when he is enjoying conversation they are open. This is caused by the correspondence of spiritual food with natural food. It is said the enjoyment of conversation with others about such things as he loves, because everything of that sort has relation to good and truth; for there is nothing in the world which has not relation to both. What a man loves has relation to the good with him, and what instructs him concerning good, and so conjoins itself with good, has relation to truth.

8353. *And he cried unto Jehovah.* That this signifies supplication to the Lord from the feeling of pain, is evident from the signification of crying, as imploring (see n. 6801), and also interior lamenting (n. 7782); therefore also it is supplication from a feeling of pain. That Jehovah in the Word is the Lord, may be seen above (n. 8261).

8354. *And Jehovah showed him wood.* That this signi-

fies that the Lord inspired good, is evident from the signification of showing, when by Jehovah, that is, the Lord, as giving perception, and since this is effected by influx, it means inspiring; and from the signification of wood, as good (n. 643, 2784, 2812, 3720).

8355. *And he cast it into the waters.* That this signifies with which He affected truths, is evident from the signification of casting wood into the waters, when wood means good and waters mean truths, as affecting truths with good. That wood means good, may be seen just above (n. 8354), also that waters mean truths (n. 2702, 3058, 3424, 4976, 5668, 8349).

8356. *And the waters were made sweet.* That this signifies that thereby truths became enjoyable, is evident from the signification of sweet, as what is enjoyable, for sweet in the spiritual sense is the sweetness of life, which is one with enjoyment; and from the signification of waters, as truths — as just above (n. 8355). The case in regard to this is as follows: that man is affected by truth is from good, for good and truth are conjoined as in marriage, consequently the one loves the other as spouse loves spouse. Therefore also the conjunction of good and of truth is compared in the Word to marriage, and the truths and goods which spring therefrom are called sons and daughters. From this it may be evident that the enjoyment of affection for truth originates in no other source than in good. This is also plain from experience, for they who are in good of life, that is, who love God and the neighbor, love also the truths of faith. Therefore it is, that so long as good flows in and is received, so long truth appears enjoyable; but as soon as good does not flow in, that is, as soon as evil begins to predominate and to prevent the inflow of good, there is at once felt a want of enjoyment in truth; for truth and evil mutually reject and hold each other in aversion. From these things it may now be evident why it was commanded that wood should be cast into

the bitter waters, also why those waters by the wood cast into them were made sweet. These things would in no wise have been enjoined by the Divine if they had not had such a signification, for the Divine could have rendered those waters sweet without the means of wood.

8357. *There He made for him a statute and a judgment.* That this signifies the truth of order then revealed, is evident from the signification of a statute, as the external truth of the church; and from the signification of a judgment, as the internal truth of the church. Therefore to make for any one a statute and a judgment is to govern according to truths, consequently to reveal them. That a statute is the external truth of order, is because every external truth of the church was called a statute, and every internal truth of order was called a judgment.

8358. *And there He proved him.** That this signifies as to temptations in general, is evident from what precedes and what follows. In what precedes the first temptation in the wilderness was described; in what follows instruction is given how they shall live that they may not yield in temptations.

8359. *And He said.* That this signifies instruction, is evident from the signification of saying, when by Jehovah concerning the truth of order as to temptations, as instruction (see also n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 7517, 8127).

8360. *If hearkening thou wilt hearken to the voice of Jehovah thy God.* That this signifies faith in the commandments of the Lord, is evident from the signification of hearkening, as apperception and faith (see n. 3921, 5017, 7216); and from the signification of the voice of Jehovah, as that it is declared from the Word, thus the commandment of the Lord (n. 6971).

8361. *And wilt do that which is right in His eyes.* That this signifies life according thereto, is evident from

* See footnote to n. 8348.

the signification of doing that which is right, as living according to the dictate of truth; and from the signification of in the eyes of Jehovah, as before the Lord, thus according to His commandments, for the Lord is in His commandments when one lives according to them; he is also said to be in the eyes of the Lord who is in faith in Him. As to hearkening to the voice, it properly signifies obedience (n. 2542, 3869, 5017); but when as here mention is also made of doing, then hearkening signifies faith and doing signifies life, as may be evident from the Lord's words in Matthew: *Every one that heareth these words of Mine, and doeth them, I will liken unto a wise man. . . . And every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man* (vii. 24, 26). And in Luke: *Every one that cometh unto Me, and heareth My words, and doeth them, I will show you to whom he is like* (vi. 47). Again: The seed *in the good ground are such as in an honest and good heart, hear the word, hold it fast, and bring forth fruit in patience* (viii. 15). Again: Jesus said, *My mother and My brethren are these which hear the word of God, and do it* (viii. 21). In these passages hearing signifies perceiving, understanding, and having faith; and doing signifies living accordingly. But where hearing is spoken of, and not at the same time doing, then hearing signifies faith in will and act, thus obedience. The reason is that what is heard passes into the internal sight, which is the understanding, and is there laid hold of by the will, and passes as by a circuit into act. Consequently in the word hear, there is naturally the signification of obedience, as we speak of hearing or hearkening to any one (n. 4652–4660).

8362. *And wilt give ear to His commandments.* That this signifies obedience and life according to the goods of faith which are the interiors of the church, is evident from the signification of giving ear to, as obedience and life; and from the signification of commandments, as the inter-

nal truths of the Word (see n. 3382), thus the truths of faith, which are the interiors of the church; these are called the goods of faith, for they are wills.

8363. *And keep all His statutes.* That this signifies life according to the truths of faith which are the exteriors of the church, is evident from the signification of keeping, as also living; and from the signification of statutes, as the external truths of the Word (see n. 3382, 8357), thus the truths of faith which are the exteriors of the church. In many passages in the Word mention is made of statutes and commandments, and when one is named with the other, then statute signifies the external of the church and commandment its internal.

8364. *I will put none of the diseases upon thee, which I have put upon the Egyptians.* That this signifies that they should be withheld from the evils belonging to those who were in faith separate and in a life of evil, is evident from the signification of disease, as evil — of which presently; from the representation of the Egyptians, as those who were in faith separate and in a life of evil (see n. 7097, 7317, 7926, 8148); and from the signification of putting none upon thee, when said of disease, by which evil is signified, as that they should be withheld from evil; for Jehovah, that is, the Lord, does not take away evil, but withholds man from it and keeps him in good (n. 929, 1581, 2256, 2406, 4564, 8206). Therefore it is, that by not putting disease upon them is signified that they should be
2 withheld from evils. That disease means evil, is because in the internal sense are signified such things as affect the spiritual life. The diseases which affect that life are evils, and are called desires and lusts. Faith and charity make spiritual life; this life sickens when falsity takes the place of the truth which is of faith, and evil takes the place of the good which is of charity; for these bring that life to death, which is called spiritual death and is damnation, as diseases bring the natural life to its death. Therefore it is,

that by disease is signified in the internal sense evil, and by the diseases of the Egyptians the evils into which they cast themselves who were in faith separate and in a life of evil, whereby they infested the well disposed, which evils have been described in what precedes, where the plagues in Egypt were explained. Evils are also meant by diseases 3 in other passages in the Word — as in Moses: If *thou wilt keep the commandments, and the statutes, and the judgments, which I command thee this day . . . Jehovah will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon them that hate thee* (Deut. vii. 11, 15). Again: *If thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all His commandments and His statutes . . . Jehovah shall send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thine hand unto for to do, until thou be destroyed . . . because of the wickedness of thy doings, whereby thou hast forsaken Me. Jehovah shall make the pestilence cleave unto thee, until He have consumed thee from off the land. . . . Jehovah shall smite thee with consumption, and with a hot fever, and with a burning fever, and with a boiling fever, and with drought, and with blasting, and with mildew; and they shall pursue thee until thou perish. . . . Jehovah shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. Jehovah shall smite thee with madness, and with blindness, and with astonishment of heart. . . . Thou shalt become mad from the sight of thine eyes. . . . Jehovah shall smite thee in the knees, and in the thighs, with a sore botch, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head. . . . He will bring upon thee again all the sickness of Egypt . . . also every disease, and every plague, which is not written in the book of this law. . . . Jehovah shall give thee a trembling heart, and failing of eyes, and sorrow of soul* (Deut. xxviii. 15, 20–22,

27, 28, 34, 35, 60, 61, 65). By all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good and falsities destroying the life of the understanding of truth, in a word, destroying the spiritual life which is of faith and charity. Natural diseases moreover correspond to such, for every disease in the human race is from that source, because from sin (n. 5712, 5726). Every disease also corresponds to its own evil; the reason is that everything of man's life is from the spiritual world. Wherefore if his spiritual life sickens, evil is derived therefrom into the natural life also, and becomes a disease there — see what has been said from experience concerning the correspondence of diseases with evils (see
4 n. 5711–5727). Like things are signified by diseases in other passages — as in Moses: *Ye shall serve Jehovah your God, that He may bless thy bread, and thy waters; and I will take disease away from the midst of thee* (Exod. xxiii. 25). Again: *If ye shall reject My statutes, and if your soul abhor My judgments, so that ye will not do all My commandments, whilst ye make My covenant of none effect . . . I will appoint terror over you, even consumption, and burning fever, that shall consume the eyes, and torment the soul* (Lev. xxvi. 15, 16) — signifying the decrease of truth and the increase of falsity; burning fever stands for the lust of evil. And in Isaiah: Wherefore will *ye revolt more and more? the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and fresh sore: they have not been closed, neither bound up, neither mollified with oil* (i. 5, 6) — where it is plain to every one that by sickness, wound, bruise, and sore are meant sins. In like manner in Ezekiel: *Woe unto the shepherds of Israel. . . . The diseased* sheep *have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken* (xxxiv. 2, 4). And in David: *Mine iniquities are gone over my head. . . . My wounds*

stink and are corrupt, because of my foolishness . . . for my bowels are filled with burning; and there is no soundness in my flesh (Ps. xxxviii. 4, 5, 7). Inasmuch as by 5
diseases are signified the corruptions and evils of spiritual life, therefore by the various kinds of diseases are signified also the various kinds of corruptions and evils of that life. That by pestilence is signified the vastation of good and truth, may be seen above (n. 7102, 7505), and by leprosy the profanation of truth (n. 6963). That in general by diseases sins are signified, may also be evident from Isaiah: *A Man of sorrows, and acquainted with sickness: and as it were a hiding of faces from Him. He was despised, and we esteemed Him not. But truly He hath borne our sicknesses, and carried our sorrows . . . and with His bruises we are healed* (liii. 3–5) — speaking of the Lord. Since 6
diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed is signified liberation from various kinds of evil and falsity, which infested the church and the human race, and which would have brought spiritual death. For Divine miracles are distinguished from other miracles by this, that they involve and have respect to states of the church and of the heavenly kingdom. Therefore the Lord's miracles consisted principally in the healing of diseases. This is meant by the Lord's words to the disciples sent by John: *Tell John the things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor hear the gospel* (Matt. xi. 4, 5). For this reason it is so often said that the Lord healed all manner of disease and all manner of sickness (Matt. iv. 23; ix. 35; xiv. 14, 35, 36: Luke iv. 40; v. 15; vi. 17; vii. 21: Mark i. 32–34; iii. 10).

8365. *For I am Jehovah That healeth thee.* That this signifies that the Lord alone preserves from evils, is evident from the signification of healing, as relieving and also pre-

serving from evils, for, when diseases signify evils, healing signifies relief and preservation from them — as indeed in many passages of the Word, thus in Moses: *I kill, and I make alive; I wound, and I heal* (Deut. xxxii. 39). And in Jeremiah: *Heal me, O Jehovah, that I may be healed; save me, that I may be saved* (xvii. 14). Again: *I will make healing to go up unto thee, and I will heal thee of thy wounds* (xxx. 17). And in David: *Thou turnest all his bed in his sickness. I said, O Jehovah, have mercy upon me: heal my soul; for I have sinned against Thee* (Ps. xli. 3, 4). Moreover in many other passages, as in the following: (Isa. vi. 10; liii. 5; lvii. 18, 19: Jer. iii. 22; xvii. 14: Hosea vi. 1; vii. 1; xi. 3; xiv. 4: Zech. xi. 16: Ps. xxx. 2: and elsewhere). And because healing has this signification, the Lord also calls Himself a physician: *They that are strong need not a physician, but they that are sick. . . . I came not to call the just, but sinners to repentance* (Matt. ix. 12, 13: Mark ii. 17: Luke v. 31, 32).

8366. Verse 27. *And they came to Elim, and there were twelve springs of water, and three score and ten palm trees: and they encamped there by the waters.* "And they came to Elim" signifies a state of enlightenment and affection, thus of consolation after temptation; "and there were twelve springs of water" signifies that they had there truths in all abundance; "and three score and ten palm trees" signifies the goods of truth in like manner; "and they encamped there by the waters" signifies that after temptation the truths of faith were arranged in order by the good of love.

8367. *And they came to Elim.* That this signifies a state of enlightenment and affection, thus of consolation after temptation, is evident from the signification of Elim, as involving and signifying the state and quality of the subject, like all other places to which the sons of Israel came (see n. 2643, 3422, 4298, 4442), and here a state after temptation, namely, a state of enlightenment and affection,

thus of consolation. For after every spiritual temptation comes enlightenment and affection, thus pleasantness and enjoyment, pleasantness from enlightenment by truth, and enjoyment from affection for good. That consolation succeeds after temptations, may be seen above (n. 4572, 5246, 5628, 6829); the reason is, that by temptations truths and 2
goods are implanted and are conjoined, and thus man as to his spirit is introduced interiorly into heaven and into the heavenly societies with which he had before been associated. When the temptation is ended, communication with heaven is opened, which had been before in part closed, and thereby comes enlightenment and affection, consequently pleasantness and enjoyment; for the angels, with whom there is communication, flow in then by truth and by good. Enlightenment by truth and the pleasantness therefrom are signified by the twelve springs of water, for springs signify truths; affection for truth from good and enjoyment therefrom are signified by the three score and ten palm trees — of which in what follows.

8368. *And there were twelve springs of water.* That this signifies that they had there truths in all abundance, is evident from the signification of twelve, as all in the complex (see n. 2089, 2129, 2130, 3272, 3858, 3913, 7973), thus all abundance; and from the signification of springs, as truths of faith (n. 2702, 3096, 3424, 4861). Hence it is plain that by twelve springs of water are signified truths in all abundance; from which it follows, that by those words is also signified enlightenment and pleasantness therefrom; for he who has truths in all abundance has also enlightenment, and he who has enlightenment, if he desires truth from affection, has pleasantness.

8369. *And three score and ten palm trees.* That this signifies the goods of truth in like manner, that is, in all abundance, is evident from the signification of three score and ten, or seventy, as all things in the complex, in like manner as twelve (see n. 7973); and from the signification

of palm trees, as the goods of the spiritual church, which are the goods of truth; and because by palm trees are signified goods, by them is also signified affection for good, and its enjoyment, for all enjoyment is from affection for good. Because this was signified by palm trees, therefore also palm trees were employed in holy festivities, as in the feast of tabernacles — according to these words in Moses: *Ye shall take you on the first day the fruit of the tree of honor, branches of palm trees, and a bough of the thick tree, and willows of the brook; and ye shall rejoice before Jehovah your God seven days* (Lev. xxiii. 40). By the fruit of the tree of honor is signified celestial good, by palms spiritual good or the good of truth, by a bough of the thick tree truth of knowledge, and by willows of the brook the lowest truths of the natural; thus by those four
2 are signified all goods and truths in their order. That palms signified a holy festivity which is from good, is evident also from these words in John: *A great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet Him, and cried out, Hosanna: Blessed is He that cometh in the name of the Lord, even the King of Israel* (xii. 12, 13). And with the same in the Apocalypse: *I saw, and behold, a great multitude . . . standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands* (vii. 9). And in Joel: *The vine is withered, and the fig tree languisheth; the pomegranate tree, the palm tree also . . . for joy is withered away from the sons of men* (i. 12). And in David: *The just shall flourish like the palm tree; he shall grow like a cedar in Lebanon* (Ps. xcii. 12) — where palm tree
3 stands for good, and cedar for truth. Since palm signifies good, it also signifies wisdom, for wisdom is of good. This was signified by the palm trees which together with the cherubim and flowers were carved upon the walls of the temple; for the temple signified the Lord Himself, and in

the representative sense, heaven (n. 2777, 3720). The cherubim, the palm trees, and the flowers upon the walls signified providence, wisdom, and intelligence, which are from the Lord, thus all things which are of heaven. That those were carved upon the walls of the temple, is evident in the First Book of the Kings: *Solomon carved all the walls of the house round about with carvings of figures of cherubim and palm trees and carvings of flowers . . . and upon the two doors of olive wood he carved figures of cherubim and of palm trees and carvings of flowers, and overlaid them with gold; and he spread the gold upon the cherubim, and upon the palm trees* (vi. 29, 32). By those carvings was represented the state of heaven, by the cherubim the providence of the Lord, thus that from Him are all things — that cherubim mean providence, see above (n. 308) — by palm trees wisdom which is of good from the Lord, and by flowers intelligence which is of truth from Him; by the gold, with which the cherubim and palm trees were overlaid, was signified the good of love which rules universally in the heavens. That gold is the good of love, see above (n. 113, 1551, 1552, 5658). Therefore also where the new temple is described in Ezekiel, by which is signified the heaven of the Lord, it is said that cherubim and palm trees were upon the walls throughout (xli. 17, 18, 20, 25, 26).

8370. *And they encamped there by the waters.* That this signifies that after temptation the truths of faith were arranged in order by the good of love, is evident from the signification of encamping, as the orderly arrangement of truth and good (n. 8103, 8130, 8131, 8155); and from the signification of waters, as truths of faith (n. 2702, 3058, 3424, 4976, 5668). That by their encamping there by the waters is signified that the truths of faith were arranged in order by the good of love, is because by camp are signified truths and goods (n. 8193, 8196), and by encamping is signified their orderly arrangement, and by the waters sig-

nifies according to the truths which are from the Divine. It is said by the good of love, because all orderly arrangement of truths is effected by the good of love; for it is good under which and according to which truths apply themselves and make with good as it were one body. It is said, according to the image of the man in whom they are, because such image is the spirit of man, that is the man himself, for it is the internal man, and it is altogether according to the orderly arrangement of truths from good with him. For this reason when angels are presented to view, a sphere of the good of love flows forth from them, and affects those who are present, and the truths of faith shine forth from their faces. In the spiritual world such things are apparent and plainly perceived. It is said that this orderly arrangement is effected after temptation, inasmuch as goods and truths are implanted in man by temptations, but are not arranged in order until afterward; for the state of temptation is turbulent, but the state after temptation is tranquil, and the orderly arrangement is effected in tranquillity. On this account also temptations are succeeded by pleasantness arising from enlightenment from truth, and by enjoyment from affection for good — as may be seen just above (n. 8367).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8371. I was further informed by the spirits who are from that earth concerning various things relating to its inhabitants, as their manner of walking, their food, their habitations, and the like. As to their manner of walking, they do not walk erect like the inhabitants of this and several other earths, nor do they creep in the manner of animals, but as they walk they assist themselves with the palms of their hands, and alternately half elevate themselves on their feet and also at every third step turn the face side-

ways and behind them, and likewise at the same time bend the body a little, which is done suddenly; for it is thought unbecoming among them to be looked at by others except in the face.

8372. When they walk thus, they always keep the face upward, and thus look before them, and never downward or to the earth. To look downward they call a damnable act; only the most ordinary among them do this, and these, if they do not accustom themselves to look forward are banished from their society.

8373. But when they sit, they appear as the men of our earth, erect as to the upper part of the body; but they sit with their feet crossed. They are particularly cautious, not only when they walk, but also when they sit, to be seen in the face and not from behind. Moreover they are very willing that their faces should be seen, because thereby their mind shows itself; for they never show a face at variance with their mind, nor can they do this. Thus those present know clearly what feeling they entertain toward them, for this they never conceal, and especially whether apparent friendship be sincere or pretended.

8374. These particulars have been shown me by their spirits, and confirmed by their angels. Therefore also their spirits are seen walking, not erect as others, but almost like persons swimming in water, helping themselves forward with their hands, and by turns looking around.

8375. They who live in their warm zones go naked, except with a covering about the loins, nor are they ashamed of their nakedness, for their minds are chaste, and they love none except their consorts, and they abhor adulteries. They were very much surprised that the spirits of our earth, when they saw them so walking and likewise naked, ridiculed them and also had lascivious thoughts, and that they gave no attention at all to their heavenly life, but only to such things. They said that this was a sign that things corporeal and terrestrial were of more concern

to them than heavenly things, and that things of an indecent nature occupy their minds. Those spirits of our earth were told that nakedness does not give rise to either shame or scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.

8376. When the inhabitants of that earth lie in bed, they turn their face forward, or into the chamber, but not backward or to the wall. This their spirits told me, and they said the reason was that they believe that they thus turn the face to the Lord, whereas in turning backward they would turn it away from Him. Such a thing had sometimes happened to me, when I was in bed, but whence it was I had never known before.

8377. They take delight in making long meals, not so much for the enjoyment of the food, as for the pleasure of conversation at the time. When they sit at table, they do not sit upon chairs or stools, nor upon heaps of grass, nor upon the grassy turf, but upon the leaves of a certain tree. They were not willing to tell of what tree the leaves were, but when I named several from conjecture, and at last mentioned the leaves of the fig tree, they assented.

8378. They said moreover that they did not prepare their food with reference to the taste, but chiefly with reference to use, adding that the food which is useful is to them savory. There was a conversation among the spirits on this subject, and it was said that this is the proper way for man to do, for in this way he has at heart a sound mind in a sound body. But it is otherwise with those with whom the taste rules; for then the body sickens, at least inwardly languishes, and consequently also the mind, since the condition of the mind depends on that of the recipient bodily organs, as seeing depends on the state of the eye. From this comes the madness of supposing that all the enjoyment of life, and what they call the greatest good, rests in luxury and pleasurable indulgence. From

this also comes stupidity in things which require thought and judgment, and shrewdness in bodily and worldly things. And from this man acquires a similitude to a brute animal, with which therefore such persons are, not without propriety, compared.

8379. Their habitations were also shown me. They are low and of wood, but within they are coated over with bark of a palish blue color, and around and above dotted as with small stars, in the manner of the sky; for they desire to introduce within their houses an appearance of heaven as it is seen with its stars, because they believe the abodes of the angels to be there. Moreover they have tents also, which are rounded above and extended to a considerable length, dotted likewise within with little stars upon a blue ground. Into these they betake themselves in the daytime, to prevent their faces being injured by the heat of the sun, for they preserve the face with the greatest care, because they do not consider it as body. They give much attention to the construction and neatness of these their tents, and have their meals in them.

8380. They are little concerned about worldly things, for they live together in families, and their wants are limited to their food and dwellings. What is beyond this they regard as not of necessity, and therefore not of utility. Their greatest care is the education of their children, whom they love most tenderly.

8381. When the spirits of Jupiter saw horses of this earth, the horses appeared to me smaller than usual, though they were quite stout and tall. This was in consequence of the idea of the spirits of that earth concerning their own horses. They said that they had also similar horses, but of a much larger size, and that they are wild, running in the forests, and that when they come in sight, they terrify the people though they never hurt them. They added that the fear of horses is innate or natural to them. This led to reflection on the cause of that fear. A horse repre-

sents in the spiritual world the intellectual formed from things learned (n. 2760–2762, 6534), and the fear flows in because they are afraid of thus cultivating the intellectual by knowledges. That they pay no attention to acquired knowledge, such as forms human erudition, will be seen in what follows.

8382. The spirits of Jupiter occasionally had emissaries or subjects with me for the sake of communication, and this for a considerable length of time. Thereby it was given me to know what was their natural disposition, and that they differ altogether from the spirits of our earth. When they were with me, they were often infested by the spirits of our earth, but they did not mind this, only telling it to the society of their spirits from whom they were sent forth, and when they told it, they withdrew a little from me.

8383. Once also it was permitted evil spirits of our earth to act by their evil arts, and to infest the spirits of Jupiter who were with me. The latter endured them for a considerable time, but at length confessed that they could endure no longer, and that they believed that there could not be worse spirits in existence, for they perverted their imagination and also their thought in such a manner that they seemed to themselves bound, and not to be extricated except by Divine aid. While I was reading in the Word something concerning our Saviour's passion of the cross, certain European spirits infused grievous objections, with intent to mislead the spirits of Jupiter. Inquiry was made who these spirits were, and what they had been in the world, and it was found that some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits, and that then by preaching about the Lord's passion they could move the people to tears. The cause was told them, namely, that in the world they thought in one way and spoke in another, thus that they entertained one opinion in their hearts and expressed

another with their mouth, but that now they are not allowed to speak thus deceitfully, for when they become spirits they are compelled to speak in all respects as they think. The spirits of Jupiter expressed the utmost astonishment that there could be with man such variance of the interiors and exteriors, so as to speak otherwise than he thinks, which to them was impossible.

8384. The spirits of Jupiter have a sweet manner of approach and prudent speech, weighing well what they say. This habit they have derived from their life in the world; for if there they do or say anything contrary to order, they are led by others through various ways to come to themselves again, and they who are refractory, by chastisement.

8385. They observed in my thoughts a desire to publish these things on our earth. This they were not willing should be done, because they are forbidden to publish what is said to them by their spirits. They wondered that such things could be published merely by writings; but they were then informed concerning the art of printing, also concerning the Word, and likewise concerning the doctrines of the church on our earth; and they were told that the Word and doctrines are thus extant by publication, and may thereby be learned.

8386. A continuation concerning the spirits and inhabitants of the earth Jupiter will be given at the end of the following chapter.

CHAPTER SIXTEENTH.

THE DOCTRINE OF CHARITY.

8387. He who would be saved must confess his sins and do the work of repentance.

8388. To confess sins is to know evils, to see them in one's self, to acknowledge them, to make one's self guilty, and to condemn one's self on account of them. When this is done before God, it is the confession of sins.

8389. To do the work of repentance, after one has thus confessed his sins and from a humble heart has made supplication for their remission, is to desist from them and to lead a new life according to the precepts of faith.

8390. He who only acknowleges in a general way that he is a sinner, and who makes himself guilty of all evils and does not explore himself, that is, see his sins, makes confession, but not the confession of repentance; for he lives afterward as before.

8391. He who lives the life of faith does daily the work of repentance; for he reflects upon the evils that are in him, acknowledges them, guards himself against them, and supplicates the Lord for aid. For man of himself is continually lapsing, but is continually raised up by the Lord. He lapses of himself when he thinks of willing evil, and he is raised up by the Lord when he resists evil, and thus does not do it. Such is the state of all who are in good; but they who are in evil lapse continually, and also are continually raised up by the Lord, but so that they may not fall into the most grievous hell of all, whither they tend of themselves with all effort, and only into a milder hell.

8392. The work of repentance, which is done in a

state of freedom, is of avail, but that which is done in a state of compulsion, is not of avail. A state of compulsion is a state of sickness, a state of dejection of mind in consequence of misfortune, a state of imminent death, in a word, every state of fear which takes away the use of sound reason. He who is evil and in a state of compulsion promises repentance and also does good, when he comes into a state of freedom returns into his former life of evil. The case is otherwise with a good man, such states being to him states of temptation in which he conquers.

8393. Repentance of the mouth and not of the life is not repentance. Sins are not remitted by repentance of the mouth, but by repentance of the life. Sins are continually remitted to man by the Lord, for He is mercy itself; but sins adhere to man, albeit he supposes that they are remitted, nor are they removed from him except by a life according to the precepts of faith. So far as he lives according to those precepts, so far his sins are removed, and so far as they are removed, so far they are remitted. For man is withheld by the Lord from evil and is held in good. And he is so far able to be withheld from evil in the other life, as in the life of the body he had resisted evil. And he is so far able to be held in good then, as in the life of the body he had done good from affection. From this it may be evident what the remission of sins is, and whence it is. He who believes that sins are remitted in any other way, is much deceived.

8394. After man has explored himself and acknowledged his sins and done the work of repentance, he must remain constant in good, even to the end of life. But if he afterward relapses into the former life of evil and embraces it, he is then guilty of profanation, for he then conjoins evil to good, and thus his latter state becomes worse than his former, according to the Lord's words: *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none. Then he saith,*

I will return into my house whence I came out; and when he is come, he findeth it empty, and swept, and garnished for him. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first (Matt. xii. 43–45).

CHAPTER XVI.

1. And they took their journey from Elim, and all the congregation of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness.

3. And the sons of Israel said unto them, Who will give that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to the full? for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. And Jehovah said unto Moses, Behold, I am causing bread to rain from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or no.

5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twofold what they gather daily.

6. And Moses and Aaron said unto all the sons of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt.

7. And in the morning, then ye shall see the glory of Jehovah; in that He heareth your murmurings against Jehovah: and what are we, that ye murmur against us?

8. And Moses said, In that Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; in that Jehovah heareth your murmurings which ye murmur against Him: what are we? your murmurings are not against us, but against Jehovah.

9. And Moses said unto Aaron, Say unto all the congregation of the sons of Israel, Come near before Jehovah: for He hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the sons of Israel, that they looked back toward the wilderness, and, behold, the glory of Jehovah was seen in the cloud.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the sons of Israel: speak unto them, saying, In the time of evening ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass in the evening, that the quail came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground.

15. And when the sons of Israel saw it, they said a man to his brother, What is it [*Man hu*]? for they wist not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

16. This is the word which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your souls, shall ye take it, every man for them which are in his tent.

17. And the sons of Israel did so, and gathered, some for many, some for few.

18. And they did mete it with an omer, and he that gathered for many had nothing over, and he that gathered for few had no lack; they gathered every man according to his eating.

19. And Moses said unto them, Let no man make a residue of it till the morning.

20. And they hearkened not unto Moses; but some men made a residue of it until the morning, and it bred worms and became putrid: and Moses was wroth with them.

21. And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted.

22. And it came to pass, that on the sixth day they gathered twofold bread, two omers for each one: and all the princes of the congregation came and told Moses.

23. And he said unto them, This is that which Jehovah hath spoken. A solemn rest, a holy sabbath unto Jehovah is to-morrow: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning.

24. And they laid it up till the morning, as Moses commanded: and it did not become putrid, neither was there any worm therein.

25. And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field.

26. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.

27. And it came to pass on the seventh day, that there went out some of the people for to gather, and they found none.

28. And Jehovah said unto Moses, How long refuse ye to keep My commandments and My laws?

29. See, for that Jehovah hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30. So the people rested on the seventh day.

31. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers in honey.

32. And Moses said, This is the word which Jehovah hath commanded, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt.

33. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept for your generations.

34. As Jehovah commanded Moses, so Aaron laid it up before the Testimony to be kept.

35. And the sons of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the border of the land of Canaan.

36. Now an omer is the tenth part of an ephah.

CONTENTS.

8395. In the preceding chapter was described the second temptation of those who were of the spiritual church, which arose from this, that the apperception of truth was without enjoyment. In this chapter in the internal sense a third temptation is described which arose from this, that there was a lack of good. By the lack of bread and of flesh, at which the sons of Israel murmured, is signified a lack of good. Consolation after temptation is signified and described by the manna which they received and by the quail. Manna is spiritual good. That this was given to them by the Lord continually and without any concern and aid of theirs, is signified by their receiving the manna daily and by worms breeding in it if they gathered more.

INTERNAL SENSE.

8396. Verse 1. *And they took their journey from Elim, and all the congregation of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai,*

on the fifteenth day of the second month after their departing out of the land of Egypt. "And they took their journey from Elim" signifies what follows in succession; "and all the congregation of the sons of Israel came unto the wilderness of Sin" signifies to another state of temptation; "which is between Elim and Sinai" signifies what is continuous and its quality; "on the fifteenth day of the second month" signifies state respectively; "after their departing out of the land of Egypt" signifies to their state when they were first liberated from infestations.

8397. *And they took their journey from Elim.* That this signifies what follows in succession, is evident from the signification of journeying, as what is successive and continuous (see n. 4375, 4554, 4585, 5996, 8181, 8345); and from the signification of Elim, as a state of consolation after temptation (n. 8367). Therefore by, they took their journey from Elim, is signified what follows of life as to states of temptation. For they who are of the spiritual church, when they undergo temptations, are led from one temptation into another; this is the succession that is here signified by journeying. That journeying signifies what follows successively in life, is because there are no spaces in the other life, even as there are no times; but instead thereof states (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). Consequently by movings are not signified movings, nor by journeyings, journeyings, but changes and successions of states.

8398. *And all the congregation of the sons of Israel came unto the wilderness of Sin.* That this signifies to another state of temptation, is evident from the signification of coming, as a station in succession, which is signified by journeying (see n. 8397); from the signification of the congregation of the sons of Israel, as those who are of the spiritual church (n. 7843); from the signification of wilderness, as a state of undergoing temptations (see n. 8098); and from the signification of Sin, as the quality

of that state — for names include the whole quality of the state of the subject, as has been abundantly shown above. From the temptation which is signified by the murmuring on account of the lack of bread and flesh, and from the consolation afterward which is signified by the manna and quail, it may be evident what Sin signifies, namely, good which is from truth. Therefore Sin, which was a city of Egypt and from which the wilderness of Sin took its name, in the opposite sense signifies evil which is from falsity — as in Ezekiel : *I will pour My fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt; Sin travailing shall travail, and No shall be for a breaking; and Noph shall be to her adversaries daily. The young men of Aven and of Pi-beseth shall fall by the sword : and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt* (xxx. 15–18). Here are described those who are in knowledges and 2
hatch therefrom falsities from which evils come ; Egypt is here acquired knowledge, Sin evil which is from falsity, and No falsity from which is evil. That a deeper sense lies concealed in this passage than that which comes to view in the letter, may be evident to every one from this consideration alone, that the Word is Divine, and that, unless a deeper sense were in it, there would be scarce any sense which could be apprehended, still less a sense containing what is holy. Therefore it is very manifest that names in the Word are put for things, and that from them there leaps forth a sense universal in its scope, that is worthy of the Word, which is from Jehovah. He who acknowledges the Word to be Divine cannot in any wise deny this, provided he is willing to think from reason, or to form conclusions from an understanding in any degree enlightened.

8399. *Which is between Elim and Sinai.* That this signifies what is continuous and its quality, is evident from

the signification of Elim, and from the signification of Sinai, from which it is clear what that which lies between signifies. For Elim, from the fountains and palm trees which were there, signifies the truth and good which are of consolation after temptation — see the last verse of the preceding chapter; and Sinai, from the law which was there promulgated, signifies good and the truth therefrom. Therefore that which is continuous and its quality, which is signified by Sin, is the good which is from truth. The good which is from truth is the good which is with the spiritual man before regeneration, for then he does good from truth, that is, because it is so commanded, consequently from obedience; but the good from which truth is, is the good which is in the spiritual man after regeneration, for then he does good from affection. The former good is signified by Sin, the latter by Sinai.

8400. *On the fifteenth day of the second month.* That this signifies state respectively, is evident from the signification of the number fifteen, from the signification of day, and from the signification of month. By month is signified the end of a former state and the beginning of the following state, thus a new state (see n. 3814); by day is signified state in general (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680); and by fifteenth is signified what is new, for by fourteen days or two weeks is signified an entire period, or a state from its beginning to its end (n. 728, 2044, 3845). Therefore by fifteen is signified what is new, here what is new in life, which is signified by the manna that they received from heaven; for manna is the good of truth, which is the life of the spiritual man. The like indeed is signified by fifteen as by eight, inasmuch as the eighth day is the first day of the following week. That eighth means any beginning, thus what is new as distinguished from what was before, may be seen above (n. 2044, 2866), and that numbers in the Word signify things (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175).

8401. *After their departing out of the land of Egypt.* That this signifies to their state when they were first liberated from infestations, is evident from the signification of departing out of and being brought forth, as being liberated — of which frequently above; and from the signification of the land of Egypt, as infestations from those who were in evil and in the falsities therefrom (n. 7278).

8402. Verses 2, 3. *And the whole congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said unto them, Who will give that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to the full? for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.* "And the whole congregation of the sons of Israel murmured" signifies feeling of pain and hence complaint by reason of the grievousness of temptation; "against Moses and against Aaron" signifies against truth Divine; "in the wilderness" signifies a state of temptation. "And the sons of Israel said unto them" signifies thought from anxiety; "Who will give that we had died by the hand of Jehovah in the land of Egypt" signifies that it would have been better that they had been left by the Lord when they were in a state of infestations; "when we sat by the flesh-pot" signifies a life according to their will and their lust; "when we did eat bread to the full" signifies when thus they enjoyed the good of pleasures as much as they willed; "for ye have brought us forth" signifies after they were liberated; "into this wilderness" signifies a state of temptations; "to kill this whole assembly with hunger" signifies that they were expiring from a lack of enjoyment and of good.

8403. *And the whole congregation of the sons of Israel murmured.* That this signifies feeling of pain and hence complaint by reason of the grievousness of temptation, is evident from the signification of murmuring, as feeling of

pain from the bitterness of temptation and as complaint (see n. 8351); the congregation of the sons of Israel are those who were of the spiritual church (see n. 8398). Here a third temptation is described, which is on account of a lack of enjoyment and of good, which succeeds the former temptation in a series, the former having been on
2 account of a lack of truth. They who have not been instructed concerning the regeneration of man suppose that man can be regenerated without temptation, and some that he has been regenerated when he has undergone one temptation. But it is to be known that without temptation no one is regenerated, and that many temptations succeed one after another. The reason is, that regeneration is effected for the end that the life of the old man may die and the new life which is of heaven may be implanted. Therefore it may be evident that there will surely be combat; for the life of the old man resists and is not willing to be extinguished, and the life of the new man cannot enter, except where the life of the old has been extinguished. From this it is plain that there is combat on
3 both sides, and ardent combat, because for life. He who thinks from enlightened reason may thus see and perceive that man cannot be regenerated without combat, that is, without spiritual temptation, and further, that he is not regenerated by one temptation, but by many. For there are very many kinds of evil which have made the enjoyment of his former life, that is, made his old life. All those evils cannot be subdued at once and together, for they cling pertinaciously, inasmuch as they have been enrooted in parents from many ages back, and therefore are innate in the man, and have been confirmed by actual evils done of himself from infancy. All these evils are diametrically opposed to heavenly good, which is to be implanted, and which constitutes the new life.

8404. *Against Moses and against Aaron.* That this signifies against truth Divine, is evident from the represen-

tation of Moses, as truth Divine proceeding immediately from the Lord, thus internal truth; and from the representation of Aaron, as truth proceeding mediately from the Lord, thus external truth (see n. 7009, 7089, 7382).

8405. *In the wilderness.* That this signifies a state of temptation, is evident from the signification of a wilderness, as a state of undergoing temptations (see n. 6828, 8098).

8406. *And the sons of Israel said unto them.* That this signifies thought from anxiety, is evident from the signification of saying, when concerning such things as affect the mind, as thought (see also n. 3395, 7094, 7244, 7937); that it is from anxiety is plain, because in temptation.

8407. *Who will give that we had died by the hand of Jehovah in the land of Egypt.* That this signifies that it would have been better that they had been left by the Lord when they were in a state of infestations, is evident from the signification of, Who will give that, as that it would have been better, or would have been preferable; from the signification of, to have died by the hand of Jehovah, as to have been left by the Lord — by dying in the spiritual sense is signified being in evils and falsities therefrom, consequently in damnation (see n. 5407, 6119, 7494), and when it is said, to have died by the hand of Jehovah, it means to have been left by the Lord, for they who are left by Him, that is, who leave Him, rush into evils and falsities therefrom, and thus into damnation — that Jehovah in the Word is the Lord has been often shown above; and from the signification of the land of Egypt, as a state of infestations (see above, n. 8401). That those who were of the spiritual church, who are represented by the sons of Israel, before they were liberated by the Lord were infested by those who were in falsities from evil, who are represented by Pharaoh and the Egyptians, may be seen above (n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

8408. *When we sat by the flesh-pot.* That this signifies a life according to their will and lust, is evident from the signification of a pot, as a containant of good and in the opposite sense a containant of evil — of which below; and from the signification of flesh, as the heavenly proprium, thus good, and in the opposite sense the proprium of man, thus evil — of which also below; and since by flesh is signified the proprium, so by sitting by the flesh-pot is signified a life according to one's will and lust, for this life is the life of the proprium. A pot means a containant of good and in the opposite sense a containant of evil, for the reason that by the flesh which is boiled in it is signified good and in the opposite sense evil. Since a pot has this signification, therefore by it is also signified the corporeal or the natural of man, because these are the containants of good or of evil. Therefore in the universal sense by the pot is signified a man, and in a still more universal sense a people or a city, and then flesh signifies the good or the evil therein — as in Ezekiel: *These are the men that devise iniquity, and that give wicked counsel in this city: which say, It is not near . . . this* [*city*] *is the pot, and we are the flesh. . . . Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh and this is the pot* (xi. 2, 3, 7) — where the pot stands for the city or the people in it, and the flesh for evil; for the slain, who are called the flesh, are those with whom good and truth are extinguished (see n. 4503).

2 Again: *Utter a parable unto the rebellious house, and say unto them, Thus saith the Lord Jehovah, Set on the pot, set it on . . . and also gather the pieces into it, every good piece, the thigh, and the shoulder; fill it with the choice bones. . . . Thus saith the Lord Jehovah: Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it* (xxiv. 3, 4, 6) — where pot stands for a city, or the people therein, in whom is the evil of the profanation of good; the good which is the flesh

in it, is the thigh and the shoulder; the evil is the scum therefrom, the profanation of good is the remaining scum; therefore also it is called the bloody city. And in Jere- 3
miah: *Jehovah said unto Jeremiah, What seest thou? I said, I see a pot that is boiling; and the face thereof is toward the north. Then Jehovah said . . . Out of the north evil shall be opened forth upon all the inhabitants of the land* (i. 12–14) — where a boiling pot stands for a people whom falsities have taken possession of, the north for the sensual and corporeal of man from which evil bubbles forth. In this passage the subject is the end of the church, when the external, consequently the sensual and corporeal and falsity and evil therewith, bear rule, for the church of the Lord goes successively from internal to external, and then expires. And in Zechariah: *In that day* 4
shall there be upon the bells of the horses, Holiness unto Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto Jehovah of Hosts: and all they that sacrifice shall come and take of them and seethe therein (xiv. 20, 21). Here is described the salvation of the faithful; the faithful are the pots, so called from their reception of good from the Lord, therefore the pot is called, Holiness unto Jehovah; the bells of the horses upon which is Holiness are the truths corresponding to good. Since pots are the recipients and containants of good, therefore also they with the rest of the vessels of the altar were made of brass (Exod. xxxviii. 3); for brass signifies the good of the natural (see n. 425, 1551). Moreover by pot is signified doctrine, because of its con- 5
taining the good and the truth of the church. Doctrine is signified by the pot in which pottage was boiled for the sons of the prophets at the command of Elisha, of which it is thus written in the Second Book of Kings: *Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and*

he said unto his lad, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a vine of the field, and gathered thereof wild gourds of the field . . . and shred them into the pot of pottage . . . and as they were eating of the pottage, they cried out, O man of God, death is in the pot. . . . But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. Then there was no evil thing in the pot (iv. 38–41). It should be known that all Divine miracles involve such things as are of the Lord's kingdom and church (n. 7337, 8364), and that Elisha represents the Word of the Lord (n. 2762), and the prophets represent doctrines therefrom (n. 2534, 7269). Then it is plain what of the church was represented by this miracle, namely, that the good of the church which has been falsified becomes good by means of truth from the Word; the dearth is a lack of the knowledges of truth and of good, the pot doctrine, the pottage the good of the external rituals of the Jewish church, the wild gourds from the vine of the field falsification, the meal truth from the Word (n 2177), whereby that which has been falsified and which is death in the pot becomes good. That pots signify the containants of good, is because they were among the useful vessels in which food was prepared, and by food and all kinds of it are signified such things as nourish the soul, thus affections for good and truth (n. 681, 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5915).

8409. Flesh, we have said, signifies the proprium in both senses. In the supreme sense it signifies the Divine proprium of the Lord, which is His Divine Human, thus the good of His love toward the whole human race; therefore flesh in the sense which has reference to man is his proprium vivified by the proprium of the Lord, that is, the proprium of the Lord with man, thus the good of love to Him. Concerning the signification of flesh in this

sense, see above (n. 3813, 7850). But in the opposite sense, flesh is the proprium of man, thus the evil of self-love, and therefore the lusts of that love or concupiscences (n. 999, 3813). That the proprium of man is nothing but evil, may be seen frequently above (n. 210, 215, 694, 874–876, 987, 1023, 1044, 1047, 3812, 5660, 5786). That flesh is the proprium of man, thus evil of every kind, is further evident from the following passages — in Isaiah: *I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with new wine* (xlix. 26) — where feeding with flesh stands for gorging with their own evil. And in Jeremiah: *Cursed is* 2 *the man that trusteth in man, and maketh flesh his arm, but his heart departeth from Jehovah* (xvii. 5) — where making flesh his arm stands for trusting in his own power. Therefore in Isaiah, to eat the flesh of his own arm means to trust in himself (ix. 20). Again in Isaiah: *Egypt is a man, and not God; and his horses flesh, and not spirit* (xxxi. 3). The horses of Egypt stand for knowledges from a perverted understanding (n. 6125), flesh for what is dead, spirit for what is alive; therefore the sons of Egypt are said to be great of flesh (Ezek. xvi. 26). What is dead is called so from evil, for spiritual death is from evil; and what is alive is called so from good, for spiritual life is from good. Therefore it is that flesh and spirit in the Word are 3 opposed to each other — as in John: *That which is born of the flesh is flesh; and that which is born of the spirit is spirit* (iii. 6). Again: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life* (vi. 63). And in Genesis: *Jehovah said, My Spirit shall not reprove man for ever, for that he is flesh* (vi. 3) — where flesh stands for the proprium of man. In like manner in Matthew: *Jesus said, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in the heavens* (xvi. 17). And in John: *As many as received Him, to them gave*

He power to be sons of God, to them that believe on His name: which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (i. 12, 13). The will of the flesh stands for the voluntary proprium, the will of man for the intellectual proprium; the sons of God for the regenerated, and they who are regenerated are all vivified by the proprium of the Lord, which is the flesh
4 and body of the Lord, and is the Divine good itself. Inasmuch as flesh in the opposite sense is the proprium of man, thus evil, it is also lust, for the life of the flesh, which is the body's own life, is nothing but the pleasure of the senses, the enjoyment of the appetites, and lust. That flesh means lust, is evident from the following passage in Moses: *The mixed multitude that was among them lusted a lust: and the sons of Israel also wept again, and said, Who shall feed us with flesh? . . . Now our soul is dried away; there is nothing at all; we have nought save this manna for our eye. . . . And Jehovah said unto Moses . . . Say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Who shall feed us with flesh? for it was better with us in Egypt. . . . Jehovah will give you flesh to eat . . . for a month of days, until it come out at your nostrils, and it be loathsome unto you. . . . While the flesh was yet between their teeth, ere it was swallowed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. Whence he called the name of that place the graves of lust: because there they buried the people that lusted* (Num. xi. 4, 6, 16, 18, 20, 33, 34). From these passages it is now plain what is signified by sitting by the flesh-pot in the land of Egypt, namely, a life according to their will and lust, thus the life of the proprium.

8410. *When we did eat bread to the full.* That this signifies that thus they enjoyed the good of pleasures as much as they willed, is evident from the signification of

eating, as appropriation (see n. 3168, 3513, 3596, 4745), and also enjoyment (n. 7849); and from the signification of bread, as the good of heavenly life, and in the opposite sense the good of natural life separate from heavenly life, thus the good of pleasures. For by bread in the spiritual sense is meant the primary thing which nourishes the soul and preserves its spiritual life. That this is the good of love, is evident from the life of heaven, which consists solely of that good. But in the opposite sense by bread is meant the primary thing which nourishes those who are in hell and sustains their life; that this is the evil of the love of self and of the world, is evident from the life of hell, which consists solely in that evil. This evil is to them good, for nothing is more enjoyable and sweeter to them. This is here meant by the good of pleasures. The signification is further evident from that of the expression to the full, which is, as much as they willed, for the will is what is filled with good in the case of the good, and with evil in the case of the evil.

8411. *For ye have brought us forth.* That this signifies after they were liberated, is evident from the signification of bringing forth, in this case from the land of Egypt, as liberating, namely, from a state of infestations.

8412. *Into this wilderness.* That this signifies a state of temptations, is evident from the signification of a wilderness, as a state of undergoing temptations (see n. 8098).

8413. *To kill this whole assembly with hunger.* That this signifies that from a lack of enjoyment and of good they were expiring, is evident from the signification of killing, as depriving of life, in this case, depriving of enjoyment and good, for in these the life of man consists (see n. 3607, 6767); from the signification of assembly, as those who were of the spiritual church (n. 7843); and from the signification of hunger, as a lack of good (see n. 5893), here of the good of pleasures, which is signified by bread (n. 8410); for when that which nourishes spir-

itual life, or the life of the spirit, is taken away, there comes
2 hunger. How this is, shall be briefly told. When the good of charity which makes spiritual life is to be implanted, then the enjoyment of the pleasures which had made the natural life is removed. When this enjoyment is removed, then man comes into temptation, for he believes that if he be deprived of the enjoyment of pleasures, he is deprived of all life, since his natural life consists in that enjoyment, or good, as he calls it. But he does not know that when this enjoyment of life is removed, there is implanted in its place by the Lord spiritual enjoyment or good. This latter good is what is signified by the manna; the former good or enjoyment is meant by the flesh and bread in the land of Egypt, and the privation of it is meant
3 by hunger. But it is to be carefully observed, that the man who is being regenerated is not deprived of the enjoyment of the pleasures of the body and outer mind, for this pleasure he enjoys fully after regeneration, and more fully than before, but in inverse ratio. The enjoyment of pleasures before regeneration was the all of his life, but after regeneration the good of charity becomes the all of his life, and then the enjoyment of pleasures serves as a means and as an ultimate plane, in which spiritual good with its happiness and blessedness terminates. When therefore the order is to be inverted, then the former enjoyment of pleasures expires and becomes as nothing, and a new enjoyment from a spiritual origin is implanted in its place.

8414. Verses 4, 5. *And Jehovah said unto Moses, Behold, I am causing bread to rain from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twofold what they gather daily.* "And Jehovah said unto Moses" signifies consolation from the Lord; "Behold, I am causing bread to rain from heaven for you" signifies

that heavenly good shall flow in; "and the people shall go out" signifies life therefrom; "and gather a day's portion every day" signifies continually according to need; "that I may prove them" signifies that thereby they will be explored; "whether they will walk in My law, or no" signifies whether they can live a life of truth and good. "And it shall come to pass on the sixth day" signifies in the end of every state; "that they shall prepare that which they bring in" signifies an orderly arrangement of goods which have been appropriated; "and it shall be twofold what they gather daily" signifies that the goods are to be conjoined.

8415. *And Jehovah said unto Moses.* That this signifies consolation from the Lord, is evident from what follows, for the things which Jehovah said relate to consolation after temptation — that after temptations there is consolation, may be seen above (n. 8367, 8370).

8416. *Behold, I am causing bread to rain from heaven for you.* That this signifies that heavenly good shall flow in, is evident from the signification of raining, as blessing (n. 2445) — that raining means blessing, is because rain comes down from heaven and causes the fertility of the earth, just as Divine good and truth descend from heaven into man and cause blessing, whence it may be evident that raining in the proximate sense signifies inflowing, for all good from the Divine flows in; and from the signification of bread, as heavenly good — of which in what follows.

8417. *And the people shall go out.* That this signifies life therefrom, is evident from the signification of going, as life (see n. 1293, 3335, 4882, 5493, 5605), and in like manner here going out, that is, going to gather manna. Concerning the signification of going, as life, see what follows (n. 8420).

8418. *And gather a day's portion every day.* That this signifies continually according to need, is evident from the signification of gathering, as receiving, for when raining sig-

nifies influx of good from the Divine, then gathering signifies reception, since the one answers to the other; from the signification of portion [*verbum*], as the thing spoken of, here the bread or manna from heaven; and from the signification of a day's every day, as continually according to need — continually because received daily. That daily means continually, may be seen above (n. 2838). And that it means according to need, is because they were to gather as much as they needed daily, and no more, namely, for every one an omer.

8419. *That I may prove them.* That this signifies that thereby they will be explored, is evident from the signification of proving, as here exploring, for it follows, whether they will walk in My law, or no.

8420. *Whether they will walk in My law, or no.* That this signifies whether they can live a life of truth and good, is evident from the signification of walking, as living (see n. 519, 1794); and from the signification of the law, as the Word (n. 2606, 3382, 6752); and because it is the Word, it is Divine truth (n. 7463), thus also the doctrine of good and of truth. Therefore to walk in the law of Jehovah is to live a life of truth and good according to doctrine. That to walk in the law is to live according to the law, is known to every one, because it is so said in common speech. From this it may be evident that walking means living, and also that in the very word, walk, there is intimation of the spiritual sense, as also in very many other expressions. This comes from no other source than from the influx of the spiritual world into ideas of thought, and thus into expressions; for without that influx who would ever say walking to express living? as walking in the law, in the statutes, in the commandments, in the fear of God. It is very similar in regard to going, that it means living, as just above (n. 8417), and also in regard to journeying, making progress, sojourning. That these expressions mean living, is because in the spiritual world

there are not spaces, but instead thereof states of life (see n. 2625, 2684, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

8421. *And it shall come to pass on the sixth day.* That this signifies in the end of every state, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 7680); and from the signification of the sixth, as the end of a state. The sixth day means the end of a state, because seven days or a week signify an entire period or a full state (n. 2044, 3845, 6508); thus the day preceding the seventh, or the sixth day, signifies the end of that state, and the day following, or the eighth day, signifies the beginning of another state (n. 2044, 8400).

8422. *That they shall prepare that which they bring in.* That this signifies an orderly arrangement of goods which have been appropriated, is evident from the signification of preparing, when said of goods which have been appropriated, as orderly arrangement; and from the signification of that which they bring in, when the manna is meant by which good is signified, as the goods which have been appropriated. The gathering of manna every day signifies the reception of good, and the eating of it signifies appropriation. Therefore to prepare that which they bring in signifies the orderly arrangement of goods which have been appropriated. This arrangement is effected by the Lord in the end of every state, which is signified by the sixth day. Conjunction follows that arrangement, and this conjunction is signified by the seventh day.

8423. *And it shall be twofold what they gather daily.* That this signifies that they are to be conjoined, is evident from the signification of there being twofold, as being conjoined — that being conjoined is signified by twofold, is because two means conjunction (see n. 1686, 3519, 5194); from the signification of gathering, as receiving (n. 8418); and from the signification of daily, or every day, as continually (also n. 8418). That two means conjunction, is because there are two things to which all things in the uni-

verse have reference, namely, good and truth, or what is the same, love and faith; for good is of love, and truth is of faith. Therefore also there are two things with man which constitute his life, namely, will and understanding. The will with man is formed to receive good or love, and the understanding to receive truth or faith. The conjunction of these two is called a marriage, for these two conjoined are like marriage consorts, loving each other, conceiving and bringing forth offspring that is called fruit. From this it is now plain why two or twofold signifies conjunction, for without the conjunction of those two nothing is ever born or produced. It may be added, that from this it may also be plainly evident, that faith without love or charity cannot produce any fruit, but that fruit must be from the two conjoined.

8424. Verses 6–8. *And Moses and Aaron said unto all the sons of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of Jehovah; in that He heareth your murmurings against Jehovah: and what are we, that ye murmur against us? And Moses said, In that Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; in that Jehovah heareth your murmurings which ye murmur against Him: what are we? your murmurings are not against us, but against Jehovah.* "And Moses and Aaron said unto all the sons of Israel" signifies information from truth Divine; "At even, then ye shall know that Jehovah hath brought you out from the land of Egypt" signifies that in the end of the former state there shall be a revelation that they are liberated. "And in the morning, then ye shall see the glory of Jehovah" signifies that in the beginning of a new state the coming of the Lord will be; "in that He heareth your murmurings" signifies that complaints shall cease; "against Jehovah: and what are we, that ye murmur against us" signifies that the complaints were against the Divine,

not against those who represented it. "And Moses said" signifies information; "In that Jehovah shall give you in the evening flesh to eat" signifies that in the end of the state good will be appropriated through enjoyment; "and in the morning bread to the full" signifies that in the beginning of a new state shall be had as much good as they can receive; "in that Jehovah heareth your murmurings" signifies that thus complaints shall cease; "which ye murmur against Him" signifies that they were against the Divine; "what are we? your murmurings are not against us" signifies that they were not against those who represented the Divine; "but against Jehovah" signifies that thereafter they should take heed to themselves.

8425. *And Moses and Aaron said unto all the sons of Israel.* That this signifies information from truth Divine, is evident from the signification of saying, when concerning those things which were commanded by Jehovah to those who were of the spiritual church, as information (n. 7769, 7793, 7825, 8041); from the representation of Moses and Aaron, as truth Divine, Moses what is internal and Aaron what is external (n. 7009, 7089, 7382); and from the representation of the sons of Israel, as those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8426. *At even, then ye shall know that Jehovah hath brought you out from the land of Egypt.* That this signifies that in the end of the former state there shall be a revelation that they were liberated, is evident from the signification of evening, as the end of the former state — of which below; from the signification of knowing, as being revealed, for what Jehovah gives man to know, this is called revelation; and from the signification of bringing out, as liberating — as frequently above — here from the infestations which are signified by the land of Egypt (n. 7278). That in the evening or at even is the end of a former state, 2
is because the changes of state in the other life are as the

times of day in the world, morning, midday, evening, and night, or twilight, and again morning. It is to be known that in the spiritual world there are perpetual changes of state, and that all who are there pass through them. The reason is, that they may be continually perfected, for without changes of state, or without variations continually succeeding one another in order, they who are in the spiritual world are not perfected. The changes of state, which succeed each other in order like the times of day and the times of year, never return altogether the same, but varied. The beginning of every state corresponds to morning on the earth, and also in the Word is sometimes meant by morning; but the end of every state corresponds to evening, and is likewise sometimes called evening in the Word. When it is morning, then they are in love; when it is midday, then they are in light or in truth; but when it is evening, then they are in obscurity as to truths and are in the enjoyment of natural love. This enjoyment is what is signified by the quail which they received in the evening, and good is what is signified by the manna which they received
3 every morning. From these things it may be evident what the evening signifies, namely, the end of the state of the subject under consideration, therefore also the end of the state of the church. But see what has been before shown concerning the signification of evening, that in the other life there are changes of states, as in the world changes of times (n. 5672, 5962, 6110); that evening is the end of a former church, and morning the beginning of a new church (n. 2323, 7844); that therefore evening and morning are the coming of the Lord (n. 7844); that in heaven there is evening and twilight before morning, but not night, which is in hell (n. 6110).

8427. *And in the morning, then ye shall see the glory of Jehovah.* That this signifies that in the beginning of a new state is the Lord's coming, is evident from the signification of morning, as the beginning of a new state — of which

just above (n. 8426) ; and from the signification of the glory of Jehovah, as His presence and coming. That glory means the presence and coming of the Lord, is because glory in the supreme sense means the Divine truth which proceeds from the Lord, and the Divine truth appears before the eyes of angels as light and splendor from the Sun, which is the Lord. That glory is the Divine truth proceeding from the Lord, may be seen above (n. 5922, 8267) ; and that it is the intelligence and wisdom which are from the Divine truth (n. 4809) ; and that therefore it is the internal sense of the Word, since that sense is the Divine truth in glory (n. 5922). It is said that in the morning they should see 2
the glory of Jehovah, because the rising of the Sun and the light therefrom, which light in heaven illumines angelic sight both outer and inner, consequently the presence and coming of the Lord, Who is the Sun in heaven, corresponds to the time of morning on the earth, and is here signified by morning. Therefore that light from the Sun, which light is the Divine truth proceeding from the Lord, thus the Lord, is glory. From this it is plain that by glory is signified the presence and coming of the Lord. That this is meant by glory, is also evident from many passages in the Word — as in Moses : *The cloud covered the mount. And the glory of Jehovah abode upon Mount Sinai, and the cloud covered it six days. . . . The appearance of the glory of Jehovah was like devouring fire on the top of the mount before the eyes of the sons of Israel* (Exod. xxiv. 15–17). It is plain that here the presence of Jehovah, that is, of the Lord, appearing like a cloud and like fire upon the mount, is called the glory of Jehovah. Again : *The cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle* (Exod. xl. 34, 35)— where also the presence of the Lord appearing as a cloud is called glory. Again : *Moses and Aaron went into the tent of* 3

meeting, and came out, and blessed the people; and the glory of Jehovah appeared unto all the people (Lev. ix. 23). Again: *The glory of Jehovah appeared in the tent of meeting before all the sons of Israel* (Num. xiv. 10; also xvi. 19; xx. 6). In the First Book of the Kings: *The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah* (viii. 10, 11). And in John: *The temple was filled with smoke from the glory of God, and from His power; and none was able to enter into the temple* (Apoc. xv. 8). Again: He showed me the great city, the holy Jerusalem, *coming down out of heaven from God, having the glory of God. . . . The city hath no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the lamp thereof* (Apoc. xxi. 10, 11, 23) — where the glory of God manifestly stands for light from the Lord, which is the Divine truth proceeding from Him, thus the presence of the Lord, for the Lord is present in the truth which is
4 from Him. That the glory of Jehovah is His presence, is further evident in Moses: Moses said unto Jehovah, *Show me, I pray Thee, Thy glory. And He said, I will make all My goodness pass before thee. . . . And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by: but when I shall take away My hand thou shall see My back: and My face shall not be seen* (Exod. xxxiii. 18, 19, 22, 23). In this passage also the glory of Jehovah manifestly stands for His presence. And in Matthew: The disciples said unto Jesus, *Tell us . . . what shall be the sign of Thy coming? . . .* Jesus said, *Then shall appear the sign of the Son of Man . . . and they shall see the Son of Man coming in the clouds of heaven with power and glory* (xxiv. 3, 30). In this passage is described the last time of the former church and the first time of the new; the Son of Man is truth Divine proceeding from the Lord;

the clouds of heaven are the Word in the sense of the letter; power and glory are the internal sense, thus the Divine truth which shall then be manifest; the coming of the Lord stands for the acknowledgment of truth Divine by those who are of the new church, and for the denial by those who are of the old church (see n. 4060). That the 5
Lord as to Divine truth is the glory, is evident in Isaiah: *The voice of one crying in the wilderness. Prepare ye the way of Jehovah. . . . The glory of Jehovah shall be revealed, and all flesh shall see it together* (xl. 3, 5) — speaking of the Lord, Who is the glory. And in John: *The Word became flesh, and dwelt among us* (*and we beheld His glory, the glory as of the only begotten of the Father*), *full of grace and truth* (i.14). Again: *These things said Isaiah, when he saw His glory, and spake of Him* (xii. 41) — where glory stands for the Lord. In like manner in Moses: *I live, and all the earth shall be filled with the glory of Jehovah* (Num. xiv. 21) — where the glory of Jehovah stands for the coming of the Lord, and enlightenment by the Divine truth which is from Him. Glory stands for the 6
Divine of the Lord in Isaiah: *I am Jehovah; that is My name: and My glory will I not give to another* (xlii. 8). And in Mark: *When the Son of man cometh in the glory of His Father with the holy angels* (viii. 38). And in Luke: *Behoved it not the Christ to suffer these things, and to enter into His glory* (xxiv. 26). Inasmuch as by the glory of Jehovah is signified the Lord as to Divine truth, therefore also by glory is signified the Divine wisdom and intelligence, which are of the Divine truth from the Lord. Wisdom and intelligence from the Divine are meant by glory in Ezekiel (i. 28; viii. 4; ix. 3; x. 4, 18, 19; xi. 22, 23), which was represented there by a rainbow such as is seen in a cloud.

8428. *In that He heareth your murmurings.* That this signifies that complaints shall cease, is evident from the signification of hearing, when said of Jehovah, as being

merciful and bringing aid, thus that complaints shall cease; and from the signification of murmurings, as the sense of pain from the bitterness of temptation, and complaints therefrom (n. 8351).

8429. *Against Jehovah: and what are we, that ye murmur against us?* That this signifies that the complaints were against the Divine, not against those who represented it, is evident from this, that Jehovah is the Divine, here the Divine truth which Moses and Aaron represented; and from the signification of murmuring, as complaint — as just above (n. 8428). And as it is said that they murmured against Jehovah and not against Moses and Aaron, thereby is signified that they murmured against Divine truth, which is represented by Moses and Aaron (n. 8425), and not against those who represent it. Wherefore also it is said in the following verse, "What are we? your murmurings are not against us"; for the person who represents the Divine is not respectively anything. Moreover they who murmur against the person who represents, when he speaks from the Divine, murmur not against the person, but against the Divine.

8430. *And Moses said* signifies information, as above (n. 8425).

8431. *In that Jehovah shall give you in the evening flesh to eat.* That this signifies that in the end of the state good will be appropriated through enjoyment, is evident from the signification of evening, as the end of a state (see above, n. 8426); and from the signification of flesh, as the proprium vivified, or the heavenly proprium which a man has from the Lord, thus the good of love (n. 148, 149, 780, 3813, 7850, 8409), but in the present case the good of faith, because it was the flesh of a bird or winged creature called quail. For by what is winged is signified the spiritual, or what is of faith; therefore by its flesh is signified good of that quality, here the good of the natural man, or enjoyment. It is to be known that by the manna is signified

the good of the internal or spiritual man, but by the quail the good of the external or natural man, which is called enjoyment; and that such is their signification is evident from this, that the manna was given in the time of morning, but the quail in the time of evening; and by that which is given in the time of morning is signified spiritual good, and by that which is given in the time of evening is signified natural good or enjoyment. For it is a state of morning in the other life when spiritual good or the good of the internal man is in clearness, and natural good or the good of the external man is in obscurity; but it is a state of evening when natural good or the good of the external man is in clearness, and spiritual good or the good of the internal man is in obscurity. Moreover changes of state thus succeed each other, to the intent that man may be perfected, especially that good may be appropriated to him, which is effected in a state of evening by enjoyment.

8432. *And in the morning bread to the full.* That this signifies that in the beginning of a new state shall be had as much good as they can receive, is evident from the signification of bread, as the good of love (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 8410), but here the good of truth, which is the good of the spiritual church, because by bread is meant the manna — of which in what follows; from the signification of the morning, as the beginning of a new state (see above, n. 8427); and from the signification of to the full, or to satiety, which means as much as they would (n. 8410), here as much as they could receive; for the good which flows in from the Lord is not given as much as men will, but as much as they can receive; but evil is permitted as much as they will.

8433. *In that Jehovah heareth your murmurings.* That this signifies that thus the complaints shall cease, is evident from what was said above (n. 8428), where like words occur.

8434. *Which ye murmur against Him.* That this signifies that the complaints were against the Divine; and that *what are we? your murmurings are not against us* signifies that they were not against those who represented the Divine, is evident also from what was said above (n. 8429), where like words occur.

8435. *But against Jehovah.* That this signifies that thereafter they should take heed to themselves, is evident from this, that it is repeated that their murmurings were against Jehovah, that is, against the Divine. Therefore it is, that by these words is now meant that thereafter they should take heed to themselves against such complaints in temptation.

8436. Verses 9–12. *And Moses said unto Aaron, Say unto all the congregation of the sons of Israel, Come near before Jehovah: for He hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the sons of Israel, that they looked back toward the wilderness, and, behold, the glory of Jehovah was seen in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the sons of Israel: speak unto them, saying, In the time of evening ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.* "And Moses said unto Aaron" signifies the influx of truth Divine proceeding immediately from the Lord through the truth Divine which proceeds mediately; "Say unto all the congregation of the sons of Israel" signifies instruction; "Come near before Jehovah" signifies a state of reception and application thereto; "for He hath heard your murmurings" signifies by reason of the sense of pain in temptation that He may bring aid. "And it came to pass, as Aaron spake unto the whole congregation of [the sons of] Israel" signifies instruction from the Divine by influx; "that they looked back toward the wilderness" signifies a recalling to mind of the state of temptation in which they had been; "and

behold, the glory of Jehovah was seen in the cloud" signifies the presence of the Lord in truth accommodated to apperception. "And Jehovah spake unto Moses, saying" signifies truth which proceeds from the Divine of the Lord and in which is the Lord's presence; "I have heard the murmurings of the sons of Israel" signifies that the complaints arising from temptation shall cease; "speak unto them, saying" signifies information by influx; "In the time of evening ye shall eat flesh" signifies that in the end of the state good will be appropriated through enjoyment; "and in the morning ye shall be filled with bread" signifies that in the beginning of a new state as much good shall be had as they shall be able to receive; "and ye shall know that I am Jehovah your God" signifies that they may know that the Lord is the only God.

8437. *And Moses said unto Aaron.* That this signifies the influx of truth Divine proceeding immediately from the Lord through the truth Divine which proceeds mediately, is evident from the signification of saying, when from the truth Divine that proceeds immediately from the Lord, which is represented by Moses, through the truth Divine that proceeds mediately and is represented by Aaron, as influx. That saying also means flowing in, may be seen above (n. 5743, 6152, 6291, 7291, 7381, 8221, 8262), and that Moses is the truth which proceeds immediately from the Lord, and Aaron the truth which proceeds mediately (n. 7009, 7010, 7089, 7382). What is meant by truth proceeding immediately from the Lord, and what by truth proceeding mediately, may also be seen above (n. 7055, 7056, 7058).

8438. *Say unto all the congregation of the sons of Israel.* That this signifies instruction, is evident from the signification of saying, when from truth Divine to those who are of the church concerning what is to be done by Divine command, as instruction (see also n. 7186, 7267, 7304, 7380, 7517, 8127); and from the signification of the congrega-

tion of the sons of Israel, as those who are of the spiritual church (n. 7843).

8439. *Come near before Jehovah.* That this signifies a state of reception and inclination or application thereto, is evident from the signification of coming near before Jehovah, as influx (see n. 8159), and therefore also reception; for reception is the reciprocal of influx, since they answer to each other. So far as man receives Divine influx, so far he is said to come near before Him. Coming near before Jehovah in the spiritual sense is nothing else, for coming near to Him is effected by faith and love; and since both faith and love are from Jehovah, that is, from the Lord, coming near to Him is also the reception of the good and truth flowing in from Him. That it also means application, is because reception is not anything, unless there be also application, namely, to use. For influx from the Divine passes first into the perception which is of the understanding with man, thence into the will, and next into act, that is, into good work, which is use, and there terminates. When the influx of good and truth from the Lord makes this passage, then good and truth are appropriated to man; for then the influx goes even into the ultimate of order, that is, into the ultimate of nature, whither all Divine influx tends. The man in whom Divine influx thus proceeds, may be called a path of heaven. From these things it may now be evident, that by coming near before Jehovah is signified a state of reception and application thereto; in this case, a state of reception of the good which is signified by the manna and of the enjoyment which is signified by the quail.

8440. *For He hath heard your murmurings.* That this signifies by reason of the sense of pain in temptation that He may bring aid, is evident from the signification of hearing, when said of Jehovah, as having compassion and bringing aid, therefore also making to cease (see above, n. 8428); and from the signification of murmurings, as

sense of pain in temptation and as complaint (n. 8351, 8428, 8433).

8441. *And it came to pass, as Aaron spake unto the whole congregation of* [*the sons of*] *Israel.* That this signifies instruction from the Divine by influx, is evident from the signification of speaking, when from the Divine by truth mediately proceeding from the Lord, which is represented by Aaron, as instruction by influx, for the Divine influx with man is into the truth in which he has been instructed — that speaking is influx, may be seen above (see n. 2951, 5481, 5797, 7270, 8128), and that it is instruction (n. 7226, 7241); and from the representation of Aaron, as truth proceeding mediately from the Lord (n. 7009, 7382).

8442. *That they looked back toward the wilderness.* That this signifies a recalling to mind of the state of temptation in which they had been, is evident from the signification of looking back toward anything, as thought and reflection (see n. 7341), therefore also recalling to mind, for he who thinks and reflects, recalls to mind; and from the signification of wilderness, as a state of undergoing temptations (see n. 6828, 8098).

8443. *And, behold, the glory of Jehovah was seen in the cloud.* That this signifies the presence of the Lord in truth accommodated to apperception, is evident from the signification of the glory of Jehovah, as the presence and coming of the Lord (see above, n. 8427); and from the signification of the cloud, as the literal sense of the Word (see preface to Genesis xviii. and n. 4391, 5922, 6343, 6752, 8106), thus truth accommodated to apperception, for the Word in the letter is such truth. But the glory which is in the cloud is Divine truth which is not so accommodated to apperception, because it is above the fallacies and appearances of the senses, thus it is also the internal sense of the Word (see preface to Genesis xviii. and n. 5922, 8427). That glory means the internal sense of the Word, is be-

cause in that sense the subject is the Lord's church and kingdom, and in the supreme sense the Lord Himself, in which sense also is the very Divine truth itself. Truth Divine is not of one degree, but of several. Truth Divine in the first degree and also in the second is what proceeds immediately from the Lord; this is above angelic understanding. But truth Divine in the third degree is such as is in the inmost or third heaven; this is such that it cannot in the least be apprehended by man. Truth Divine in the fourth degree is such as is in the middle or second heaven; neither is this intelligible to man. But truth Divine in the fifth degree is such as is in the outmost or first heaven; this may be perceived in some small measure by man if he be enlightened, but still it is such that a great part of it cannot be expressed by human words; and when it falls into ideas, it produces a faculty of perceiving and also of believing that it is so. But truth Divine in the sixth degree is such as is with man, accommodated to his apperception, thus it is the sense of the letter of the Word. This sense or this truth is represented by the cloud, and interior truths by the glory in the cloud. This is why Jehovah, that is, the Lord, so often appeared to Moses and to the sons of Israel in a cloud (see Exod. xxiv. 15, 16; xl. 34, 35: 1 Kings viii. 10, 11: Matt. xxiv. 30: and other places). The appearing of the Lord is by Divine truth and moreover is Divine truth. That a cloud is truth accommodated to apperception, is from representatives in the other life, where angelic speech of the higher heavens appears to those who are beneath as light, and also as refulgence from light; but the speech of angels of a lower heaven appears as a bright cloud, in form various, and in density or rarity according to the quality of truths. From this it may be evident that by the glory of Jehovah seen in the cloud is signified the presence of the Lord in truth accommodated to apperception.

8444. *And Jehovah spake unto Moses, saying.* That

this signifies truth which proceeds from the Divine of the Lord and in which is the Lord's presence, is evident from the signification of speaking, as influx and instruction (see above, n. 8441); and from the representation of Moses, as truth which proceeds from the Divine of the Lord (see n. 6752, 6771, 6827, 7010, 7014, 7089, 7382). The presence of the Lord in truth from the Divine is signified by Jehovah's speaking with Moses out of the cloud in which the glory of Jehovah was seen; for the glory of Jehovah is the presence of the Lord in the truth which proceeds from Him (n. 8427).

8445. *I have heard the murmurings of the sons of Israel* signifies that the complaints arising from temptation shall cease, as above (n. 8428, 8433), where are like words.

8446. *Speak unto them, saying.* That this signifies information by influx, is evident from the signification of speaking, in the historicals of the Word, as information (see n. 8041), and of saying, as influx (n. 6291, 7291, 7381, 8221, 8262).

8447. *In the time of evening ye shall eat flesh.* That this signifies that in the end of the state good will be appropriated through enjoyment, may be seen above (see n. 8431), where are like words.

8448. *And in the morning ye shall be filled with bread.* That this signifies that in the beginning of a new state shall be had as much good as they shall be able to receive, may be seen also above (n. 8432).

8449. *And ye shall know that I am Jehovah your God.* That this signifies that they may know that the Lord is the only God, is evident from what was said and shown above (n. 7401, 7444, 7544, 7598, 7636).

8450. Verses 13–15. *And it came to pass in the evening, that the quail came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on*

the ground. And when the sons of Israel saw it, they said a man to his brother, What is it [*Man hu*]*? for they wist not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.* "And it came to pass in the evening" signifies the end of the state; "that the quail came up" signifies natural enjoyment by means of which is good; "and covered the camp" signifies that it filled the natural of man; "and in the morning" signifies the beginning of a new state; "the dew lay round about the camp" signifies the truth of peace adjoining itself. "And when the dew that lay was gone up" signifies the instilling of truth; "behold, upon the face of the wilderness" signifies a new voluntary; "a small round thing" signifies the good of truth in first formation; "small as the hoar frost on the ground" signifies truth holding itself and flowing in the form of good. "And when the sons of Israel saw it" signifies apperception; "they said a man to his brother" signifies amazement; "What is it [*Man hu*]? for they wist not what it was" signifies at what was not known. "And Moses said unto them" signifies information by truth from the Divine; "It is the bread which Jehovah hath given you to eat" signifies that this is the good which shall be appropriated and make their life, in the supreme sense that this is the Lord in you.

8451. *And it came to pass in the evening.* That this signifies the end of the state, is evident from the signification of evening, as the end of a state (see above, n. 8426).

8452. *That the quail came up.* That this signifies natural enjoyment by means of which is good, is evident from the signification of quail, as natural enjoyment. That the quail is natural enjoyment, is because it was a bird of the sea, and by a bird of the sea is signified the natural, and by its flesh, which was longed for, is signified enjoyment (see above, n. 8431). That it means also that by means of which is good, is because it was given in the the evening. For in the other life when there is a state

which corresponds to evening, then good spirits and also angels are remitted into a state of the natural affections in which they were when in the world, consequently into enjoyments of their natural man, and to the end that thereby good may come, that is, that thereby they may be perfected (n. 8426). All are perfected by the implantation of faith and charity in the external or natural man; for unless these are there implanted, good and truth cannot flow in from the internal or spiritual man, that is, from the Lord through that man, for there is no reception; and if there is no reception, the influx is stopped and perishes, yea, the internal man is even closed. From this it is plain that the natural must be brought into a state of accommodation in order that it may be a receptacle. This is effected by enjoyments; for the goods which are of the natural man are called enjoyments, because they are sensibly felt. That the quail is natural enjoyment, is for the 2
reason, as was said, that it is a bird of the sea; for it is said that it was brought from the sea — *A wind went forth from Jehovah, and brought the quail from the sea, and let it fall over the camp* (Num. xi. 31); and by a bird of the sea and its flesh is signified natural enjoyment, and in the opposite sense the enjoyment of lust. This is signified by the quail in the following passage in Moses: *The mixed multitude that was among the people lusted a lust . . . and said, who shall feed us with flesh? . . . Now our soul is dried away . . . we have nought save this manna, for our eye. . . . There went forth a wind from Jehovah, and brought the quail from the sea, and let it fall over the camp. . . . The people rose up all that day, and all the night, and all the next day, and gathered the quail: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. While the flesh was yet between their teeth, ere it was swallowed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. Wherefore He called*

the name of that place the graves of lust; because there they buried the people that lusted (Num. xi. 4, 6, 31–34). In this passage the quail stand for the enjoyment of lust. It is called the enjoyment of lust when the enjoyment of any corporeal or worldly love has dominion and occupies the whole man, so as to extinguish the good and truth of faith with him. This enjoyment is what is described as the cause of their being smitten with a great plague. But the natural enjoyment which is signified in this chapter by the quail that was given to the people in the evening, is not the enjoyment of lust, but it is the enjoyment of the natural or external man corresponding to the good of the spiritual or internal man. This enjoyment has in it spiritual good, whereas the enjoyment of lust, referred to in this chapter of Numbers, has in it infernal evil. Each is called enjoyment, and each is also felt as enjoyment, but there is the greatest difference between them; for one has heaven in it, the other has hell; moreover the one becomes heaven to man and the other becomes hell, when the ex-
3 ternal is put off. It is as with two women who in outward appearance are alike beautiful in countenance and agreeable in manners, but inwardly are altogether unlike, the one being chaste and sound, the other wanton and corrupt; thus one as to her spirit belonging to the angels, the other as to her spirit to devils. But what they really are does not appear, except when the external covering is removed and the internal is revealed. These things are said that it may be known what the natural enjoyment is in which is good, which is signified by the quail in this chapter, and what the natural enjoyment is in which is evil, which is signified by the quail in the eleventh chapter of Numbers.

8453. *And covered the camp.* That this signifies that it filled man's natural, is evident from the signification of covering, as filling, and from the signification of camp, as goods and truths (see n. 8193, 8196), here the natural of man, which is the containing vessel; for the natural con-

tains goods and truths, and without them it is not a living natural, nor are the good and truth of the external or natural man anything without the natural. Therefore it is that camp, inasmuch as it signifies truths and goods, signifies also the natural in which they are.

8454. *And in the morning.* That this signifies the beginning of a new state, is evident from the signification of morning, as the beginning of a new state (see n. 8427).

8455. *The dew lay round about the camp.* That this signifies the truth of peace adjoining itself, is evident from the signification of dew, as the truth of peace (n. 3579). Dew signifies the truth of peace, because in the morning it comes down from heaven and appears upon the herbage like fine rain, and has also stored up in it something of sweetness and enjoyment more than rain has, whereby the grass and the crops of the field are gladdened, and the morning is a state of peace (n. 2780). What peace is may be seen above (n. 2780, 3696, 4681, 5662) — namely, that it is as the day-dawn on earth which gladdens minds with universal enjoyment. And the truth of peace is as the light of the dawn. This truth, which is called the truth of peace, is the very Divine truth in heaven from the Lord, and affects universally all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He governs all things, and provides all things, and that He leads to a good end. When man is in this faith he is in peace, for then he fears nothing, and no solicitude about things to come renders him unquiet. Man comes into this state so far as he comes into love to the Lord. All evil, especially self-confidence, takes 2
away a state of peace. It is believed that an evil person is at peace when he is in gladness and tranquillity arising from success in all his concerns. But this is not peace; it is the enjoyment and tranquillity of lusts, which counterfeits a state of peace. But this kind of enjoyment, since it is opposite to the enjoyment of peace, is turned in the

other life into what is joyless, for such joylessness lies inwardly concealed in it. In the other life the exteriors are successively unfolded even to inmosts, and peace is the inmost in every enjoyment, even in what is joyless, in the case of the man who is in good. So far therefore as he puts off what is external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness, and happiness, the origin of which is from the Lord Himself. Concerning the state of peace which prevails in heaven, we may say that it is such as cannot be described by any words, neither can it come into the thought and perception of man, so long as he is in the world, by any idea derived from the world. It is above all sense that he has in the world. Tranquillity of mind, content, and gladness from success, are respectively nothing; for these affect only his externals; whereas peace affects the inmost things of all, the first substances, and the beginnings of substances with man, and therefrom extends itself and pours itself forth into what has taken substance and form from those beginnings, and affects them with pleasantness, as also the origins of ideas, consequently man's ends of life, with satisfaction and happiness, and thus makes the mind of man a heaven.

8456. *And when the dew that lay was gone up.* That this signifies the instilling of truth, is evident from the signification of going up, as in this case being dissipated and thus not appearing to the sight; and from the signification of the dew, as the truth of peace — of which just above. The position of this over the manna signifies the instilling of truth; for the truth of peace is the Divine truth from the Lord going forth in heaven, which since it is inmost instils itself into the truth which is beneath and vivifies it, as the dew vivifies the grass or growing crop upon which it falls in the morning. When the truth which is beneath has been vivified by it, then the truth of peace goes up, that is, as to appearance ceases, and the truth which had

received life from it comes into view. Thus is born the truth of faith. For no truth of doctrine or of the Word becomes truth with man, until it has received life from the Divine, and it receives life by the instilling of the truth which proceeds from the Lord, which is called the truth of peace. This truth is not the truth of faith, but it is the life or soul of the truth of faith, and arranges all things which are in the truth called the truth of faith into heavenly form, and also afterward the truths themselves one with another. From these things it may be evident how it is with the instilling of truth with man by the truth of peace. It is also to be known, that the lower or exterior things with the man who is being regenerated receive life from higher or interior things successively, thus the truth of faith from the truth of peace, and the truth of peace from the Lord Himself. The instilling of life from the Lord with those who are being regenerated is effected in successive order by Him, so through what is inmost, and thus through interior things to exterior. Therefore with the regenerated there is a way opened even from the Lord, but with those who are not regenerated the way is closed.

8457. *Behold, upon the face of the wilderness.* That this signifies a new voluntary, is evident from the signification of a wilderness, as in this case a new voluntary by the instilling of truth. For a new voluntary is formed from good by truth with the man of the spiritual church, and becomes apparent in him as conscience. That this conscience is the conscience of truth, is evident from what has been before shown concerning the regeneration of the spiritual man. The wilderness properly signifies what is uncultivated and uninhabited; in the spiritual sense it signifies where there are not good and truth, thus also where there is not life (see n. 1927, 2708, 3900). Wherefore when it is said that the dew appeared upon the face of the wilderness, and beneath the dew the manna, by wilderness is signified a new voluntary.

8458. *A small round thing.* That this signifies the good of truth in the first formation, is evident from the signification of small, as predicated of truth, and from the signification of round, as predicated of good. Thus a small round thing is predicated of the good of truth. The good with the man of the spiritual church is called the good of truth, and is not only as to origin, but also as to essence, truth. It is seen as truth, but it is felt as good. Consequently as truth it forms the intellectual of the mind, and as good it forms the new voluntary. For the intellectual is distinguished from the voluntary in man by this, that the intellectual presents to itself things in form and that it may see them as in light, but the voluntary is affected by them so that it feels them at the same time as enjoyment, thus as good, and this according to the quality of the form. That small is predicated of truth and round of good, has its cause from the manifestations of truth and of good in the other life. When truths and goods are presented in visible form, as they are in the other life manifestly to the eyes of spirits and angels, then truth is presented in definite quantity, consequently as much or as little, according to the quality of the truth; truth is also presented as angular in various forms, and it is also presented as white. But good is there presented in continuous quantity, thus not as much or as little; good is also presented as round, which is continuous in form, and in color as blue, yellow, and red. That good and truth thus appear, when they are presented visibly, arises from their difference as to quality, which thus puts itself forth and represents itself in natural form, when it becomes visible. Therefore it is, that things which in the world approach such forms signify either truths or goods, for there is nothing in the universe which has not reference, as to quality, either to good or to truth.

8459. *Small as the hoar frost on the ground.* That this signifies truth holding itself and flowing in the form of good, is evident from the signification of small, as predi-

cated of truth — of which just above; and from the signification of, as the hoar frost, as in the form of good. The good of truth, which is the good of the man of the spiritual church (see n. 8458), is compared to hoar frost from its continuity as compared with snow. Snow from being small and white is predicated of truth, but hoar frost from its continuity is predicated of truth made good, which is the good of truth. That snow is predicated of truth, is plain from the following passages — in Mark: *Jesus was transfigured before them. And His raiment became shining, exceeding white as snow* (ix. 23). In Matthew it is said of the angel at the sepulchre: *His appearance was as lightning, and His raiment white as snow* (xxviii. 3). In John: *I saw . . . in the midst of the seven candlesticks one like unto the Son of Man. . . . His head and His hair were white as white wool, as snow* (Apocalypse i. 13, 14). In Jeremiah: *Her Nazirites were purer than snow, they were whiter than milk* (Lam. iv. 7). In David: *Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow* (Ps. li. 7). And in Daniel: *I beheld till the thrones were cast down, and the Ancient of Days did sit: His raiment was like white snow, and the hair of His head like pure wool* (viii. 9). In these passages snow is predicated of truth from its whiteness, and garments are compared to it, because garments in the spiritual sense are truths (n. 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918). From these considerations it is plain what is meant by hoar frost, namely, truth in the form of good. Truth is said to be holding itself and flowing in the form of good, because truth is the form of good and good is the life of that form, and as it were the soul.

8460. *And when the sons of Israel saw it.* That this signifies apperception, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2325, 2807, 3764, 4403–4421, 4567).

8461. *They said a man to his brother.* That this signifies amazement, is evident from this, that saying involves that which follows, here that they were amazed when they saw the manna, as they said, What is it? for they wist not what it was; and from the signification of a man to his brother, as mutually, or of one with another (n. 4725).

8462. *What is it* [*Man hu*]*? for they wist not what it was.* That this signifies at what was not known — namely, amazement — is evident from this, that the word manna in its own tongue means *what?* thus, what is not known. That hence the bread which was given to the sons of Israel in the wilderness was called manna, is because that bread signifies the good of charity which is produced by the truth of faith. This good is altogether unknown to man before regeneration, and it is not even known that such a good exists. For man before regeneration believes that beyond the enjoyments of the love of self and the world, which he calls goods, there cannot be any good given which is not from that source or of such a quality. If any one should then say that there is an interior good which cannot come to the apperception, consequently not to the knowledge, so long as the enjoyments of the love of self and the world have dominion, and that this good is what good spirits and angels are in, amazement follows, as at what is altogether unknown and as at what cannot be given; when yet this good immensely transcends the enjoyments of the love of self and the world. That they who are in loves of self and of the world do not know what charity and faith are, and what it is to do good without recompense, and that this is heaven in man, and that they believe that nothing of joy and light would remain if they were deprived of the enjoyments of those loves, when yet heavenly joy then begins, may be seen above (n. 8037). From this it is now plain why the manna was named from *what is it.*

8463. *And Moses said unto them.* That this signifies

information by truth from the Divine, is evident from the signification of saying, as information (see n. 7769, 7793, 7825, 8041); and from the representation of Moses, as the truth of the law from the Divine (see n. 6771, 6827).

8464. *It is the bread which Jehovah hath given you to eat.* That this signifies that this is the good which shall be appropriated and make their life, in the supreme sense that this is the Lord in you, is evident from the signification of bread, as good celestial and spiritual, and in the supreme sense, as the Lord (see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915), here spiritual good, that is, the good of the man of the spiritual church, which is the good of truth — of which just above (n. 8458). Inasmuch as this bread was the manna, it follows that by the manna is signified that good; which is plain also from the description of it in the thirty-first verse — *It was like coriander seed, white; and the taste of it was like wafers in honey*, and likewise from the description of it in the Book of Numbers — *The manna was like coriander seed, and the appearance thereof as the appearance of bdellium . . . they ground it in mills, or beat it in a mortar, and boiled it in a pot, and made cakes of it: the taste of it was as the taste of fresh oil* (xi. 7, 8). From these particulars it is plain that the manna in the spiritual sense is the good of truth, that is, the good of the spiritual church. Therefore it is also called the corn of heaven, in David: *He commanded the skies above, and opened the doors of heaven, and made manna to rain down upon them, and gave them of the corn of heaven* (Ps. lxxviii. 23, 24). That corn is the good of truth, may be seen above (n. 5295, 5410). Manna also stands for the good of truth, which is given to those who undergo temptations and conquer, in John: *To him that overcometh will I give to eat of the hidden manna, and will give him a white stone* (Apocalypse ii. 17). That manna in the supreme sense is the Lord in us, is evident from the very words of

the Lord in John: *Your fathers did eat the manna in the wilderness, and died. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever* (vi. 49–51, 58). From these words it is very plain that by the manna in the supreme sense is signified the Lord. The reason is, that the manna is the good of truth, and all good is from the Lord, and therefore the Lord is in good, and is the good itself. That that good will be appropriated to them and make their life, is signified by eating (n. 3168, 3513, 3596, 4745); for good which is from the Lord makes the life of heaven with man, and thereafter nourishes and supports it.

8465. Verses 16–18. *This is the word which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your souls, shall ye take it, every man for them which are in his tent. And the sons of Israel did so, and gathered, some for many, some for few. And they did mete it with an omer, and he that gathered for many had nothing over, and he that gathered for few had no lack; they gathered every man according to his eating.* "This is the word which Jehovah hath commanded" signifies what is ordered concerning it from the Divine; "Gather ye of it every man according to his eating" signifies reception and appropriation according to the capacity of every one; "an omer a head" signifies enough for every one; "according to the number of your souls" signifies enough for all in the society; "shall ye take it, every man for them which are in his tent" signifies sharing with them and thereby common good. "And the sons of Israel did so" signifies effect; "and gathered, some for many, some for few" signifies reception according to the power of every one of the society. "And they did mete it with an omer" signifies power of reception of good; "and he that gathered for

many had nothing over, and he that gathered for few had no lack" signifies that there was a just reckoning for every one individually and in common; "they gathered every man according to his eating" signifies reception according to the capacity of every one.

8466. *This is the word which Jehovah hath commanded.* That this signifies what is ordered concerning it from the Divine, is evident from the signification of "the word," as the subject referred to; and from the signification of commanding, when by Jehovah, as what is ordered.

8467. *Gather ye of it every man according to his eating.* That this signifies reception and appropriation according to the capacity of every one, is evident from the signification of gathering, when it is said of the good of truth signified by the manna, as receiving; and from the signification of every one according to his eating, as appropriation according to the capacity of every one. For, according to his eating, when said of food, means according to necessity requisite for nourishment; but when said of the good of truth, it means according to capacity for reception and appropriation, since by eating is signified in the spiritual sense appropriating (see n. 3168, 3513, 3596, 4745).

8468. *An omer a head.* That this signifies enough for every one, is evident from the signification of an omer, as enough — of which presently; and from the signification of, for a head, as for every one. That an omer means enough, is because it was the tenth part of an ephah, as is plain from the last verse of this chapter, and ten signifies what is full (see n. 3107); therefore a tenth part signifies enough, here for every one, that is, for a head. An omer is mentioned only in this chapter; in other places mention is made of the homer, which was a measure containing ten ephahs, and therefore signified what was full — as in Hosea: A woman, an adulteress, *I bought her to me for fifteen pieces of silver, and a homer of barley, and a half homer of barley* (iii. 1, 2) — where by a woman, an adulteress, is

meant the house of Israel, in the spiritual sense the church therein, the buying of which at a full price is signified by the fifteen pieces of silver and a homer of barley; the fifteen pieces of silver are predicated of truth, and a homer
2 of barley of good. So in Ezekiel: *Ye shall have balances of justice, and an ephah of justice and a bath of justice. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. . . . This is the oblation that ye shall offer; the sixth part of an ephah from a homer of wheat and . . . from a homer of barley. And the set portion of oil, of the bath for oil, shall be the tenth part of a bath out of the cor, which is ten baths, even a homer; for ten baths are a homer* (xlv. 10, 11, 13, 14). This is said of the new earth and the new temple, by which is signified the Lord's spiritual kingdom. Every one may see that in that kingdom there will not be a homer, nor an ephah, nor a bath, nor a cor, neither will there be wheat, barley, or oil. Thus it is evident that by those things are signified such things as are in that kingdom, which plainly are spiritual things, thus things which have relation either to the good of charity or the truth of faith. A homer is predicated of good, because it is the measure of wheat and of barley, in like manner an ephah. But a bath is predicated of truth, because it is a measure of wine; and since it is also a measure of oil, by which is signified the good of love, it is said that a bath shall be the same part of a homer as an ephah is, which means in the spiritual sense that all things in that kingdom shall have relation to good, and also that truth will there be good, and that this shall be given in fulness, since by a ho-
3 mer is signified what is full. So in Isaiah: *Many houses shall be in devastation, even great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah* (v. 9, 10). Here ten acres stand for what is full and also for many, in like man-

ner a homer, but a bath and an ephah for few; for when ten means many, a tenth part means few. And in Moses: *And if a man shall sanctify unto Jehovah of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley for fifty shekels of silver* (Lev. xxvii. 16) — where the sowing of a homer, and also fifty shekels stand for fulness of estimation. Since a homer signifies what is full, ten homers signify what is too much and superfluous (Num. xi. 32).

8469. *According to the number of your souls.* That this signifies enough for all in the society, namely, of the good of truth which is signified by the manna, is evident from the signification of according to the number of souls, as enough for all in the society. For when by an omer a head is signified enough for every one, by according to the number of souls is signified enough for all in the society. The subject here is the good of those who are of the Lord's spiritual kingdom, which good is signified by the manna, and that enough of this will be given for every one and enough for the society; for each house of the sons of Israel represented one society in heaven (see n. 7836, 7891, 7996, 7997). With societies in heaven the case is this. Heaven consists of innumerable societies, which are distinct one from another. Each society has a common good distinct from the good of other societies; and also each one in the society has a particular good distinct from the good of another in the society. From the distinct goods of those who are in the society, which are thus various, but yet congruous, there is produced a form, which is called the heavenly form. The universal heaven consists of such forms. Such conjunctions are called forms in respect to goods, but societies in respect to persons. These things were represented by the distinctions of the sons of Israel into tribes, families, and houses.

8470. *Shall ye take it, every man for them which are in his tent.* That this signifies sharing with them and thereby

common good, is evident from the signification of a tent, as a society as to good; tent here signifies the like with house, for when they sojourned they were in tents. That every man should take for them which were therein, signifies sharing with them, thus also thereby common good. Inasmuch as what is here said involves those things which exist in the societies in heaven, as was said just above (see n. 8469), it shall be told further how the case is with those societies, that it may thereby be known what is meant by sharing with those in the society, and with the common good arising therefrom, which is signified by every man's taking for them which were in his tent. Every one in a society in heaven communicates or shares his good with all who are in the society, and all therein share with each one, whence exists the good of all in common, that is, the common good. This good is made common and shared with the common or general good of other societies, whence springs a good still more general, and at length most general. Such is the communication in heaven, and thereby it is that they are a one, just as are the organs, members, and viscera in man, which, though they are various and dissimilar, yet by such communicating, or imparting, form a one. Such a sharing of goods is possible only through love, which is spiritual conjunction. The universal purpose forming and arranging all and every thing in order, is the Divine good of Divine love from the Lord.

8471. *And the sons of Israel did so.* That this signifies effect, is evident without explication.

8472. *And gathered, some for many, some for few.* That this signifies reception according to the power of every one of the society, is evident from the signification of gathering, as receiving (see above, n. 8467); and from the signification of some for many, some for few, as according to the power of every one of the society. How these things are, must be unfolded from those which exist in the societies in heaven; for the manna is heavenly food, and

heavenly food is good and truth, and good and truth in heaven are the Lord, because from Him. From this it may be evident that these things which were ordered concerning the manna, are such things as exist in the said societies. This is the way it is. The Divine good which proceeds from the Lord is communicated with all in heaven universally and individually, but everywhere according to the power of receiving; for there are those who receive little and there are those who receive much. They who receive little are in the borders of heaven, but they who receive much are in the interiors. Every one in heaven has a power of receiving according to the nature and amount of good acquired in the world. The difference in power is what is signified by the terms many and few.

8473. *And they did mete it with an omer.* That this signifies power of reception of good, is evident from the signification of an omer, as enough (see above, n. 8468), thus also power or capacity.

8474. *And he that gathered for many had nothing over, and he that gathered for few had no lack.* That this signifies that there was a just reckoning for every one individually and in common, is evident from the signification of having nothing over and also of having no lack, as employing a just reckoning; and from the signification of many and few as a difference of power — of which above (n. 8472), and here according to the power of every one individually and in common.

8475. *They gathered every man according to his eating.* That this signifies reception according to the capacity of every one, is evident from what was said above (n. 8467), where are the same words.

8476. Verses 19, 20. *And Moses said unto them, Let no man make a residue of it till the morning. And they hearkened not unto Moses; but some men made a residue of it until the morning, and it bred worms and became putrid: and Moses was wroth with them.* "And Moses

said unto them" signifies exhortation; "Let no man make a residue of it till the morning" signifies that they should not be solicitous about acquiring it of themselves. "And they hearkened not unto Moses" signifies no faith and thence no obedience; "but some men made a residue of it until morning" signifies abuse of good Divine, in that they desired to procure it of themselves for themselves; "and it bred worms" signifies that thereby it became filthy; "and became putrid" signifies and thence infernal; "and Moses was wroth with them" signifies that thereby they turned away truth Divine from themselves.

8477. *And Moses said unto them.* That this signifies exhortation, is evident from the signification of saying, as involving what follows, here exhortation, that they should not make a residue of it till the morning. That saying involves also exhortation, may be seen above (n. 7090, 8178).

8478. *Let no man make a residue of it till the morning.* That this signifies that they should not be solicitous about acquiring it of themselves, is evident from this, that the manna was to be given every morning, and that worms would be bred in that which was stored up, by which is signified that the Lord daily provides necessaries, and that therefore they ought not to be solicitous about acquiring them of themselves. This also is meant by the daily bread in the Lord's prayer, and likewise by the Lord's words in Matthew: *Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Be not therefore anxious, saying, What shall we eat? and what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of the heavens, and His justice; and all*

these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will have care for the things of itself (vi. 25, 28, 31–34). In like manner in Luke (xii. 11, 12, 22–31). In this and the following verses in the internal sense anxiety for the morrow is what is meant, and this anxiety is not only prohibited, but also condemned. That it is prohibited is signified by this, that they were not to make a residue of the manna till the morning; and that it is condemned is signified by this, that the worm was bred in the residue, and it became putrid. Thus he who looks at the subject no deeper than from the sense of the letter may believe that all thought for the morrow is to be cast aside, and thus that the necessaries of life are to be awaited daily from heaven; but he who looks at the subject deeper than from the letter, as he who looks at it from the internal sense, may know what is meant by care for the morrow. It does not mean the care of procuring for one's self food and raiment, and even resources for the time to come; for it is not contrary to order for any one to be provident for himself and his own. But they have care or anxiety for the morrow, who are not content with their lot, who do not trust in the Divine, but in themselves, and who regard only worldly and earthly things, and not heavenly things. With such there universally prevails anxiety for the future, a desire of possessing all things and of ruling over all, which is kindled and grows with acquisition, and at length beyond all measure. These lament if they do not get the things they desire, and they are distressed when they lose them; neither is there consolation for them, for then they are angry with the Divine, reject it together with everything of faith, and curse themselves. Such are they who have anxiety for the morrow. It is altogether otherwise with those who trust in the Divine. These, notwithstanding they have care for the morrow, still have none; for they do not think of the morrow with solicitude, still less with anxiety. They bear it with equanimity,

whether they get the things they desire or not; neither do they lament over the loss of them; they are content with their lot. If they become rich, they do not set the heart upon riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their condition be mean, they are not dejected. They know that all things advance toward a happy state in eternity for those who put their trust in the Divine, and that whatever befalls them
4 in time still conduces thereto. It is to be known that the Divine providence is universal, that is, in things the most minute; and that they who are in the stream of this providence are borne continuously toward happiness, whatever may be the appearance of the means; and that they are in the stream of the Divine providence who put their trust in the Divine and attribute all things to Him; and that they are not in this stream who trust in themselves alone and attribute all things to themselves, for they are in the opposite, inasmuch as they derogate providence from the Divine, and claim it to themselves. It is to be known also that so far as any one is in the stream of the Divine providence, so far he is in a state of peace; also, so far as any one is in a state of peace from the good of faith, so far he is in the Divine providence. These alone know and believe that the Divine providence of the Lord is in all things and everything, yea in the most minute of all, as may be seen shown above (n. 1919, 4329, 5122, 5894, 6058, 6481–6486, 6490, 7004, 7007), and that the Divine providence regards what is eternal (n. 6491). But they who are in the opposite are scarcely willing to hear providence named, but refer all things and every thing to prudence; and what they do not refer to prudence, they refer to fortune or chance; some to fate, which they educe not from the Divine, but from nature; they call those simple, who do not attribute all things to themselves or to nature. From this again it may be evident what is the quality of those who have anx-

iety for the morrow, and what the quality of those who have no anxiety for the morrow.

8479. *And they hearkened not unto Moses.* That this signifies no faith and thence no obedience, is evident from the signification of hearkening, as perceiving, having faith, and obeying (see n. 5017, 7216, 8361).

8480. *But some men made a residue of it until the morning.* That this signifies abuse of good Divine, that they desired to procure it of themselves for themselves, is evident from the signification of making a residue of it until the morning, as being solicitous about the acquisition of good of themselves — of which above (n. 8478), and consequently the abuse of good Divine. It is termed abuse, when there exists what is alike in ultimates, but from an opposite origin. Good exists from an opposite origin, when from man, not from the Lord; for the Lord is good itself, consequently He is the source of all good. The good which is from Him has in it what is Divine; thus it is good from its inmost and first *esse*. But the good which is from man is not good, because man of himself is nothing but evil; therefore the good which is from him is in its first essence evil, though in outward form it may appear as good. It is as with flowers painted on tiles, in 2 comparison with flowers which grow in a garden. These flowers are beautiful from their inmosts; for the more interiorly they are opened, the more beautiful they are. But the flowers painted on a tile are beautiful only in outward form, and as to the internal they are nothing but clay and a mixture of earthy particles lying in confusion — as the Lord also teaches when He says of the lilies of the field, *Solomon in all his glory was not arrayed like one of these* (Matt. vi. 29). Such is the case with good which is from man in comparison with good which is from the Lord. That these goods differ so much, one from the other, man cannot know, because he judges from externals; but angels well perceive whence the good with man is derived, and

3 thus what its quality is. The angels with man are in good from the Lord, and as it were dwell therein, but they cannot be in the good from man, and they remove themselves from it as far as possible, for from its inmost it is evil. Good from the Lord has heaven in it, for that good indeed is in image a form of heaven, and has stored in its inmost the Lord Himself. In all good which proceeds from the Lord there is His image, and therefore an image of heaven, but in the good which is from man there is man's image, and because man of himself is nothing but evil, there is an image of hell therein; so great is the difference between good from the Lord and good from man. Good from the Lord is with those who love the Lord above all things and the neighbor as themselves; but good from man is with those who love themselves above all things and despise the neighbor in comparison with themselves. These are they who have anxiety for the morrow, because they trust in themselves; but the former are they who have no anxiety for the morrow, because they trust in the Lord (see above, n. 8478). They who trust in the Lord, continually receive good from Him; for whatsoever befalls them, whether it appear as prosperity or as adversity, is still good, since it conduces as a means to their eternal happiness. But they who trust in themselves are continually drawing evil upon themselves, for whatever befalls them, though it appears as prosperity and happiness, is nevertheless evil, and therefore conduces as a means to their eternal unhappiness. These are the things which are signified by the command, that they should make no residue of the manna till the morning, and that what was left bred worms and became putrid.

8481. *And it bred worms.* That this signifies that thereby it became filthy, is evident from the signification of breeding worms, as producing what is filthy; for worms are produced from what is filthy and putrid. The falsity of evil, which is in good derived from the proprium, is

compared to a worm, because they act in a similar manner; for falsity also consumes and thus torments. There are two things which make hell, as there are two which make heaven. The two which make heaven are good and truth, and the two which make hell are evil and falsity. Consequently there are those two in heaven which make happiness there, and there are two in hell which make torment there. The torment in hell caused by falsity is compared to a worm, and the torment from evil there is compared to fire — thus in Isaiah: *As the new heavens and the new earth, which I will make, shall remain before Me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass from month to month, and from sabbath to his sabbath, that they shall stand before Me. . . . And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh* (lxvi. 22–24). In like manner it is said by the Lord in Mark, *Where their worm dieth not, and the fire is not quenched* (ix. 44, 46, 48) — speaking of Gehenna or hell. The filthiness of falsity is compared to a worm also in Moses: *Thou shalt plant vineyards, and dress them, but thou shalt neither drink of the wine, nor gather* [the grapes], *for the worm shall eat them* (Deut. xxviii. 39) — where wine stands for truth from good, and in the opposite sense falsity from evil (n. 6377).

8482. *And became putrid.* That this signifies thence infernal, is evident from the signification of becoming putrid, as filthy, infernal. To become putrid is here predicated of evil, and the worm is predicated of falsity; for good when it becomes evil, is as flesh or as bread, when it putrifies, and the falsity derived from that evil is as the worm which is produced therein from putridity.

8483. *And Moses was wroth with them.* That this signifies that they turned away truth Divine from themselves, is evident from the signification of being wroth or angry, when

it is said of Moses, by whom is represented truth Divine, as turning away from it (see n. 5034, 5798). That this turning away appears as if it were on the part of the Lord, but is on the part of man, may be seen above (n. 5798). In many passages in the Word, anger and wrath, even fury against men, are attributed to Jehovah, when yet there is with Jehovah toward man pure love and pure mercy, and nothing whatever of anger. This is said in the Word from the appearance; for when men are against the Divine and thereby stop the influx of love and mercy to themselves, they cast themselves into the evil of punishment and into hell. This appears as unmercifulness and vengeance from the Divine on account of the evil which they have done, when yet there is nothing of the sort in the Divine, but it is in the evil itself. But see what has been before shown on this subject (n. 1857, 2447, 6071, 6832, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8214, 8223, 8226–8228, 8282). From this it is plain that by Moses being wroth with them, is signified, that they turned away truth Divine from themselves.

8484. Verses 21–24. *And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twofold bread, two omers for each one: and all the princes of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken. A solemn rest, a holy sabbath unto Jehovah is to-morrow: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses commanded: and it did not become putrid, neither was there any worm therein.* "And they gathered it morning by morning" signifies the reception of good from the Lord continually; "every man according to his eating" signifies by every one according to his power of appropriation; "and when the sun waxed

hot, it melted" signifies that it vanishes away according to the degree of increasing strong desire. "And it came to pass, that on the sixth day" signifies at the end of every state; "they gathered twofold bread" signifies conjunction from good received; "two omers for each one" signifies power then; "and all the princes of the congregation came and told Moses" signifies reflection from primary truths. "And he said unto them" signifies instruction; "This is that which Jehovah hath spoken" signifies influx from the Divine. "A solemn rest" signifies a state of peace when there is no temptation; "a holy sabbath unto Jehovah is to-morrow" signifies the conjunction of good and truth to eternity; "bake that which ye will bake" signifies preparation for the conjunction of good; "and seethe that which ye will seethe" signifies preparation for the conjunction of truth; "and all that remaineth over lay up for you to be kept until the morning" signifies the enjoying of all good and truth then as from the proprium. "And they laid it up till the morning" signifies the enjoying that is to come; "as Moses commanded" signifies according to instruction from truth Divine; "and it did not become putrid, neither was there any worm therein" signifies that there was nothing filthy therein, because thus appropriated from the Lord.

8485. *And they gathered it morning by morning.* That this signifies the reception of good from the Lord continually, is evident from the signification of gathering, that is, the manna, as the reception of good (see above, n. 8467, 8472); and from the signification of morning by morning, or every morning, as continually; for by morning by morning is signified every morrow, and by the morrow is signified what is eternal (n. 3998), thus also perpetually and continually.

8486. *Every man according to his eating.* That this signifies by every one according to his power of appropriation, is evident from what was said above (n. 8467), where are like words.

8487. *And when the sun waxed hot, it melted.* That this signifies that it vanishes away according to the degree of increasing strong desire, is evident from the signification of the sun waxing hot, as increasing strong desire — of which in what follows; and from the signification of melting, as vanishing away. That the sun's waxing hot means increasing strong desire or lust, is because the sun in a good sense signifies heavenly love, for the reason that the Lord is the Sun in the other life, and that the heat which comes therefrom is the good of love and the light the truth of faith. That the Lord is the Sun, and that heavenly love is therefrom, may be seen above (n. 1053, 1521, 1529–1531, 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5084, 5097, 5377, 7078, 7083, 7171, 7173, 7270). Therefore the sun in the opposite sense is the love of self and of the world, and the heat or waxing hot of the sun is in
2 that sense strong desire or lust. It shall be briefly told how it is that the good of truth, which is signified by the manna, vanished according to the degree of increasing desire, which is signified by its melting when the sun waxed hot. The good of truth or spiritual good is indeed given to the man of the spiritual church when he is being regenerated; but inasmuch as every enjoyment of the love of self and of the world, which had previously constituted his life, extinguishes that good, since they are opposite, therefore the pure good of truth cannot long abide with that man, but is modified by the Lord by means of the enjoyments of the loves which had belonged to his life before; for unless that good were so modified, it would become without enjoyment to him, and would thus be loathed. Such is heavenly good at first with those who are being regenerated. So far therefore as the enjoyments of the love of self and of the world arise, so far the good of heavenly love vanishes away, since, as already said, they
3 are opposite: so also *vice versa*. Therefore it is, that in heaven there are changes of states, to which changes of

times in the world correspond (n. 8426), and that thus by turns they are remitted into the enjoyments of natural pleasures; for without such mutation of states the good of heavenly love would become as it were dry, and little esteemed, but it is otherwise when modified by natural enjoyments at the same time or successively. This is why in the beginning, when the manna was given to the sons of Israel every morning, the quail was also given in the evening; for by the quail is signified natural enjoyment and also the enjoyment of strong desire (n. 8452). But 4
it is to be known that the desires into which they who are in heaven are remitted when it is evening with them, are not desires which are opposite to heavenly good, but desires which in some measure agree with that good; for they are the enjoyments of doing good in a large way, and therefore have something of glory in them, in which nevertheless there is benevolence and zeal to be of service; they are also the enjoyments of magnificence in the embellishments of home and the ornaments of dress, and many other like enjoyments. Such enjoyments do not destroy the good of heavenly love, though they set it aside, and at length according to the degree of man's regeneration they become the ultimate planes of heavenly good, and they are then no longer called desires, but enjoyments. That the good of heavenly love unless modified by such enjoyments, would become as it were dry and would then be loathed as of no value, is signified by this, that the sons of Israel, when the quail was no longer given them, called the manna dry food and vile food, as is thus written in Moses: *The mixed multitude, that was among them, lusted a lust: and the sons of Israel also wept again, and said, Who shall feed us with flesh? . . . Now our soul is dried away; there is nothing at all: we have nought save this manna, for our eye* (Num. xi. 4, 6). Again: *The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no*

bread and no water; and our soul loatheth this vile bread (Num. xxi. 5). And again: *Jehovah afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know, that man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 3). In like manner as by the manna, good pure from falsities is signified also by the unleavened bread (n. 8058), which bread for a similar reason is called *the bread of affliction* (Deut. xvi. 3). From these things it may now be evident what is meant by the good of truth vanishing away according to the degree of increasing strong desire or lust, which is signified by the manna melting when the sun waxed hot.

8488. *And it came to pass, that on the sixth day.* That this signifies at the end of every state, is evident from the signification of the sixth day, as the end of every state (see above, n. 8421).

8489. *They gathered twofold bread.* That this signifies conjunction from good received, is evident from the signification of gathering of the manna, as reception of good —that gathering means reception, may be seen above (n. 8467, 8472), and also that manna is the good of truth (n. 8464); and from the signification of twofold, as conjunction (n. 8423).

8490. *Two omers for each one.* That this signifies power then, is evident from the signification of an omer, as enough, and thus power (see n. 8468, 8473), here enough and power for conjunction; for by the seventh day or sabbath is signified the conjunction of good and truth.

8491. *And all the princes of the congregation came and told Moses.* That this signifies reflection from primary truths, is evident from the signification of the princes of the congregation, as primary truths (see n. 1482, 2089, 5044); and from the signification of telling, as reflection (n. 2862, 5508).

8492. *And he said unto them.* That this signifies instruction, is evident from the signification of saying, as involving what follows, here instruction, namely, how they were to do in the gathering of the manna on the day before the Sabbath. That saying means also instruction, may be seen above (n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380).

8493. *This is that which Jehovah hath spoken.* That this signifies influx from the Divine, is evident from this, that Jehovah or the Lord instructs by influx, and that this is expressed in the historicals of the Word by saying and speaking. That speaking also in other passages means influx, may be seen above (n. 2951, 5481, 5797, 7270, 8128).

8494. *A solemn rest.* That this signifies a state of peace when there is no temptation, is evident from the signification of a rest, such as was on the days of the sabbath, as representative of a state of peace, in which is effected the conjunction of good and truth. But the six preceding days represented the combat and labor, consequently the temptations, which precede a state of peace; for after temptations comes a state of peace, and then there is conjunction of good and truth. That the six days which precede the seventh or the sabbath signified combat and labor, may be seen above (n. 720, 737, 900), and that after temptations there is tranquillity and peace (n. 3696, 4572, 5246, 6829, 8367, 8370). That the sabbath is the conjunction of good and truth, will be seen in what now follows.

8495. *A holy sabbath unto Jehovah is to-morrow.* That this signifies the conjunction of good and truth to eternity, is evident from the signification of the sabbath, as the conjunction of good and truth — of which in what now follows; and from the signification of to-morrow, as to eternity (see n. 3998). He who does not know what the sabbath represented, and thus what it signified, cannot know why it was accounted the most holy of all things. But the reason why

it was accounted most holy was, that in the supreme sense it represented the union of the Divine and the Divine Human in the Lord, and in the respective sense the conjunction of the Divine Human of the Lord with the human
2 race. For this reason the sabbath was most holy. And because it represented those things, it also represented heaven as to the conjunction of good and truth, which conjunction is called the heavenly marriage. And because the conjunction of good and truth is effected by the Lord alone and nothing of it by man, and because it is effected in a state of peace, therefore it was most severely forbidden that man should then do any work, even to the extent that the soul which did it was to be cut off — as we read in Moses: *Ye shall keep the sabbath; for it is holy unto you: every one that profaneth it dying shall die: for whosoever doeth any work therein, that soul shall be cut off from among his people* (Exod. xxxi. 14). Therefore one was stoned who only gathered wood on that day (Num. xv. 32–36).
3 Therefore also the commandment concerning the sabbath is the third * commandment in the Decalogue, immediately following the two concerning the holy worship of Jehovah (Exod. xx. 8: Deut. v. 12). For this reason the sabbath is called also a perpetual covenant (Exod. xxxi. 16), for by covenant is signified conjunction (n. 665, 666, 1023, 1038,
4 1864, 1996, 2003, 2021, 6804). From these things it may now be evident what is meant in the internal sense by the things said in the following passages concerning the sabbath — as in Isaiah: *Blessed is the man . . . that keepeth the sabbath from profaning it. . . . Thus saith Jehovah unto the eunuchs that keep My sabbaths, and choose the things that please Me, and hold fast My covenant: Unto them will I give in My house and within My walls a place and a name, better than sons and daughters; I will give them an everlasting name, that shall not be cut off . . . every one that keepeth the sabbath from profaning it, and hold-*

* As numbered in the Catholic and Lutheran Churches.

eth fast My covenant, them will I bring to the mountain of My holiness, and make them joyful in My house of prayer (lvi. 2–7). From this it is plain that by those who keep the sabbath holy are meant those who are in conjunction with the Lord. That they shall be in heaven, is signified by a place and a name better than sons and daughters being given them in the house of Jehovah, an everlasting name that shall not be cut off, and by their being brought to the mountain of holiness. Again in the same prophet: *If thou turn away thy foot from the sabbath, not doing thy pleasure on the day of My holiness, and call the things of the sabbath delights, holy to Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own word: then shalt thou delight thyself in Jehovah . . . and I will feed thee with the heritage of Jacob* (lviii. 13, 14). In this passage it is very plain what was represented by not doing any work on the sabbath day, namely, that they should not act at all from self, but from the Lord; for the angelic state in heaven is, that they will and do nothing from themselves, or of their proprium, and do not even think and speak therefrom: their conjunction with the Lord consists in this. The pro- 5
prium from which they are not to act, is signified by their not doing their own pleasure, nor doing their own ways, nor finding their own desire, nor speaking their own word. This state with the angels is the heavenly state itself; and when they are in it, then they have peace and rest, and also the Lord has rest; for when they are conjoined with Him, there is no longer labor with them, since they are then in the Lord. These things are signified by the words, and shalt call the sabbath a delight, the holy of Jehovah, and shalt delight thyself in Jehovah. The Lord's rest is signified by His resting on the seventh day after the six days' creation (Gen. ii. 2). Like things are understood by these words in Jeremiah: *If hearkening ye hearken unto Me . . . to bring in no burden through the gates of this city on the*

sabbath day, but to hallow the sabbath day, to do no work therein, then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses, they and their princes, the man of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited for ever (xvii. 24, 25). By work on the sabbath is signified everything which is from self, or the proprium; the state of those who are not led of the proprium but of the Lord, is described by there entering in by the gates of the city kings and princes sitting upon the throne of David, riding in the chariot and on horses; by kings are signified the truths of faith, by princes the primary things thereof, by sitting upon the throne of David that they are from the Lord, by the chariot and horses the doctrinal and intellectual things of faith. It is to be known that all things which come from the proprium of man are evil, and that all things which come from the Lord are good. That with those who are led by the Lord all things flow in, even to the least thing of life both intellectual and voluntary, thus even to all things and every thing of faith and of charity, may be seen from what has been abundantly shown from experience (n. 2886–2888, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270). That the sabbath was representative of the conjunction of the Lord with the human race, is evident in Ezekiel: *I gave them My sabbaths, to be a sign between Me and them, that they might know that I Jehovah do sanctify them* (xx. 12: also, Exod. xxxi. 13). Therefore also it was forbidden to kindle a fire on the sabbath day (Exod. xxxv. 3), because by fire was signified everything which is of life, and by kindling a fire, that which is of life from proprium. From what has been said it is plain that the Lord is the Lord of the sabbath — according to His words in Matthew (xii. 1–8); and it may be seen why very many cures were performed by the Lord on the sabbath days (Matt. xii. 10–13: Mark iii. 1–8: Luke

vi. 6–11 ; xiii. 10–17 ; xiv. 1–6 : John v. 9–18 ; vii. 22, 23 ; ix. 14, 16) ; for the diseases of which they were healed by the Lord, involved spiritual diseases, which are from evil (see n. 7337, 8364).

8496. *Bake that which ye will bake.* That this signifies preparation for the conjunction of good, *and seethe that which ye will seethe* signifies preparation for the conjunction of truth, is evident from the signification of baking, as, because it is effected by fire, preparation for the conjunction of good ; and from the signification of seething, as, because it is effected by water, preparation for the conjunction of truth ; for by water is signified the truth of faith (see n. 2702, 3058, 3424, 4976, 5668), and by fire is signified the good of love (n. 934, 5215, 6314, 6832, 6834, 6849, 7324, 7852). That it is preparation for conjunction, is plain ; for what was baked and seethed was prepared for the following sabbath day, by which conjunction is signified — as was shown just above — they being forbidden to kindle a fire on the sabbath day (Exod. xxxv. 3), thus to bake or seethe on that day. That baking is predicated of bread and the minchah, and was done by means of fire, may be seen in Isaiah (xliv. 15, 19 : 1 Sam. xxviii. 24 : Ezek. xlvi. 20 : Lev. vi. 10) ; and that seething is predicated of flesh, and was done by means of water, in Exodus (xxix. 31 : 1 Sam. ii. 13, 15).

8497. *And all that remaineth over lay up for you to be kept until the morning.* That this signifies the enjoying of all good and truth then as from the proprium, is evident from the signification of laying up that which remaineth over until the morning, as enjoying on the sabbath day ; that it is the enjoying of good and of truth, is because that which remained over of what was baked and seethed was to be laid up, and was then to be eaten ; for by baking is signified the preparation of good, and by seething the preparation of truth — as was shown just above (n. 8496) — and by eating is signified enjoying and appropriating

(n. 3168, 3513, 3596, 3832, 4745, 7849); and from the signification of to be kept for you, which is, as from the proprium. That these things are signified by the words is because good and truth which flow in from the Lord are conjoined, and as it were appropriated. Such is the conjunction of heaven, that is, of those who are in heaven, with the Lord. It is said as from the proprium, because the goods which are of faith and of charity cannot be given to man nor to angel so as to be his own, for men and angels are only recipients, or forms accommodated to receive life, thus good and truth from the Lord. Life itself is from no other source. And because life is from the Lord, it cannot be appropriated otherwise than as appearing to be man's own; but they who are in the Lord perceive manifestly that life flows in, consequently good and truth, since these constitute life. The reason why life appears as man's own is, that the Lord from Divine love wills to give and to conjoin all His own to man, and as far as it can be effected, does conjoin. This proprium [or sense of things as his own] which is given by the Lord, is called the heavenly proprium (see n. 731, 1937, 1947, 2882, 2883, 2891, 3812, 5660).

8498. *And they laid it up till the morning.* That this signifies enjoying which is to come, is evident from what was explained just above (n. 8497).

8499. *As Moses commanded.* That this signifies according to instruction [from truth Divine], is evident from the signification of commanding, as instruction; and from the representation of Moses, as truth Divine — see frequently above.

8500. *And it did not become putrid, neither was there any worm therein.* That this signifies that nothing filthy was therein, because thus appropriated from the Divine, is evident from the signification of becoming putrid, as infernal filthiness, predicated of evil — of which above (see n. 8482); and from the signification of worm, as also

infernal filthiness, but predicated of falsity (n. 8481). That such filthiness is in those things which are done from the proprium, but that heavenly and Divine things are in those which are done from the Lord, may be seen above (n. 8478).

8501. Verses 25–27. *And Moses said, eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people for to gather, and they found none.* "And Moses said" signifies information concerning this matter; "Eat that to-day" signifies appropriation to eternity; "for to-day is a sabbath unto Jehovah" signifies because good is conjoined to truth by the Lord; "to-day ye shall not find it in the field" signifies that then good shall no longer be acquired by truth. "Six days ye shall gather it" signifies the reception of truth before it is conjoined to good; "but on the seventh day is the sabbath" signifies that afterward is conjunction; "in it there shall be none" signifies that no longer shall good be by truth. "And it came to pass on the seventh day" signifies a state of conjoined good and truth; "that there went out some of the people for to gather, and they found none" signifies that they desired to acquire, but it was not given.

8502. *And Moses said.* That this signifies information concerning this matter, is evident from the signification of saying, as involving what follows, in this case information concerning the manna, that they would not find it on the sabbath day.

8503. *Eat that to-day.* That this signifies appropriation to eternity, is evident from the signification of eating, as appropriation (see n. 3168, 3513, 3596, 4745); and from the signification of to-day, as to eternity (n. 2838, 3998, 4304, 6165, 6984).

8504. *For to-day is a sabbath unto Jehovah.* That this

signifies because good is conjoined to truth by the Lord, is evident from the signification of sabbath, as the conjunction of good and truth — of which above (n. 8495); and from the signification of to-day, as to eternity (n. 8503); that Jehovah in the Word is the Lord, has been frequently shown above.

8505. *To-day ye shall not find it in the field.* That this signifies that then good shall no longer be acquired by truth, is evident from the signification of not finding, when predicated of the good which is by truth, as no longer acquiring, and from the signification of field, as man, here the mind of man in which good is implanted by truth; for man is called a field from this, that he receives the truths of faith, which are seeds, and brings forth the fruits of the seeds, which are goods. How this is shall be briefly told: man before regeneration acts from truth, but thereby good is acquired; for truth then becomes good with him when it becomes of his will, and thus of his life; but after regeneration he acts from good, and thereby truths are procured. To make this still clearer — man before regeneration acts from obedience, but after regeneration from affection. These two states are inverse to each other; for in the former state truth governs, but in the latter good governs; or, in the former state man looks downward or backward, but in the latter upward or forward. When man is in the latter state, that is, when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows into the good with him, and by the good leads him. If then he were to look back, or were to do good from truth, he would act from what seems his own; for he who acts from truth leads himself, but he who acts from good is led by the Lord. This is what is meant by the Lord's words in Matthew: *When ye see the abomination of desolation . . . let him that is upon the house not go down to take anything out of his house: and let him that is in the field not return back to*

take his garments (xxiv. 15, 17, 18). And in Luke: *In that day, he that shall be on the house, and his vessels in the house, let him not go down to take them away; and he that is in the field, let him likewise not turn back to what is behind him. Remember Lot's wife* (xvii. 31, 32). How it is in regard to this, may be seen in what has been explained above (n. 3652, 5895, 5897, 7923), and what will be explained below (n. 8506, 8510). These are the things which in the internal sense are signified by the words, that the manna would not be found in the field on the seventh day, and that there went out some of the people for to gather and they found none.

8506. *Six days ye shall gather it.* That this signifies the reception of truth before it is conjoined to good, is evident from the signification of six days, as states of combat and of labor (see above, n. 8494), here a state of reception of truth, or a state when good is acquired by truth (n. 8505), for in this state there is labor and combat. In this state man is let into temptations, which are combats with the evils and falsities in him; and then the Lord fights for man and also with him. But after this state, there is a state of conjunction of good and truth, thus then a state of rest also to the Lord. This state is what was represented by rest on the seventh day or day of the sabbath. That the Lord then has rest, is because when good is conjoined to truth, man is in the Lord, and is led by the Lord without labor and combat. This state is what is meant by another state described just above (n. 8505).

8507. *But on the seventh day is the sabbath.* That this signifies that afterward is conjunction, is evident from the signification of the seventh day or the sabbath, as the conjunction of good and truth (see n. 8496).

8508. *In it there shall be none.* That this signifies that no longer shall good be by truth, is evident from what has been explained above (n. 8505).

8509. *And it came to pass on the seventh day.* That

this signifies a state of conjoined good and truth, is evident from the signification of the seventh day or sabbath, as the conjunction of good and truth (as above, n. 8507).

8510. *That there went out some of the people for to gather, and they found none.* That this signifies that they desired to acquire, but it was not given, is evident from what was explained above (n. 8505). It is there made plain what it is to act from the truth which is of faith and what from the good which is of charity, namely, that he who acts from the truth which is of faith is not yet in the order of heaven, but that he who acts from the good which is of charity is in that order. For the order in which man is led by the Lord, is by man's willing, consequently by good, for this is of the will, and then his understanding [*intelligere*] is subservient, consequently truth, for this is of the understanding [*intellectus*]. When this state is reached, then is the sabbath; for then the Lord has rest; this state exists when good is conjoined to truth. That this state is the Lord's rest, may be evident from this, that Jehovah, or the Lord, after the creation and labor of six days, on the seventh day rested from all His work (Gen. ii. 2). This state is the state of heaven; therefore heaven itself is called a sabbath, or in heaven there is said to be a perpetual sabbath. That by the creation in the first chapter of Genesis is meant a new creation or regeneration, and that by the six days in that chapter are meant temptations and combats, see what was there explained under the first and second chapters.

8511. Verses 28–31. *And Jehovah said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that Jehovah hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and*

the taste of it was like wafers in honey. "And Jehovah said unto Moses" signifies the appearing of the Divine obscured; "How long refuse ye to keep My commandments and My laws" signifies for the reason that they did not act according to Divine order. "See" signifies that they should observe and reflect; "for that Jehovah hath given you the sabbath" signifies the conjunction of good and truth by the Lord; "therefore He giveth you on the sixth day the bread of two days" signifies that on this account even to the end of the former state He gives as much good by truth as will afterward effect conjunction; "abide ye every man in his place" signifies a state of peace; "let no man go out of his place on the seventh day" signifies that they must remain then in the state. "So the people rested on the seventh day" signifies a representative then of the conjunction of good and truth in a state of peace. "And the house of Israel called the name thereof Manna" signifies its quality with them; "and it was like coriander seed, white" signifies the truth therein that it was pure; "and the taste of it was like wafers in honey" signifies the good which was enjoyable, because made good from truth by enjoyment.

8512. *And Jehovah said unto Moses.* That this signifies the appearing of the Divine obscured, is evident from the signification of Jehovah said, as involving what follows, here that they did not keep His commandments and laws, thus that the appearing of the Divine among them was obscured. For this is the effect, when one does not live according to the Divine commandments; for when one does live according to them, then he lives according to Divine order, inasmuch as the Divine commandments are truths and goods which are of order; and when one lives according to order, then he lives in the Lord, since the Lord is order itself. From this it follows that he who does not live according to the commandments and laws which are of Divine order, does not live in the Lord, consequently

that then the Divine is to him obscured. By living according to order is here meant to be led of the Lord by good, but to live not as yet according to order is to be led by truth; and when man is led by truth, the Lord is not apparent to him. Wherefore also man then goes in darkness, in which he does not see good. It is otherwise when man is led by good; then he sees in light.

8513. *How long refuse ye to keep My commandments and My laws?* That this signifies for the reason that they did not act according to Divine order, is evident from what has been just now explained above (n. 8512). That it may be known what it is to act according to Divine order and what to act not according to it, something further shall be said on the subject. Everything which is done according to Divine order is open inwardly even to the Lord, and thus has heaven in it; but everything which is done not according to Divine order is closed inwardly, and thus does not have heaven in it. It is Divine order therefore, that the Lord flow in through the interiors of man into his exteriors, thus through the will of man into his action. This is done when man is in good, that is, when he is in the affection for doing good for the sake of good, and not for the sake of himself. When man does good for the sake of himself, and not for the sake of good, then the interiors are closed, and he cannot be led of the Lord by heaven, but is led of himself. The love determines by whom he is led, for every one is led by his love. He who loves himself more than his neighbor leads himself, but he who loves good is led by good, consequently by the Lord from Whom is all good. From these things it may be seen what the difference is between living according to order and living not according to it. How man must live that it may be according to order, the Word teaches, and doctrine of faith from the Word. He who does not look beyond external things cannot at all comprehend this; for he knows not what the internal is, scarcely that there is an

internal, and still less that the internal can be opened, and that when it is opened heaven is therein. Those that are intelligent in the world are especially in this ignorance, and such of them as admit the existence of an internal have still no idea, or a fatuous idea, concerning it. Thus they have little faith, and they apply their acquirements of knowledge to confirming that all things are of nature.

8514. *See.* That this signifies that they should observe and reflect, is evident from the signification of seeing, as understanding (see n. 2325, 3863, 4403–4421, 5114), hence as perceiving (n. 2150, 3764, 4567, 4723, 5400), and also reflecting (n. 6836, 6839).

8515. *For that Jehovah hath given you the sabbath.* That this signifies the conjunction of good and truth by the Lord, is evident from the signification of the sabbath, as the conjunction of good and truth (see n. 8495) ; that it is by the Lord is signified by Jehovah hath given, for Jehovah in the Word is the Lord.

8516. *Therefore He giveth you on the sixth day the bread of two days.* That this signifies that on this account even to the end of the former state He gives as much good by truth as will afterward effect conjunction, is evident from the signification of the sixth day, as the end of a former state (see n. 8421) ; from the signification of the manna, which is here the bread, as good of truth (n. 8462, 8464) ; and from the signification of the sabbath, for which also the manna was given on the sixth day and thus the bread of two days, as the conjunction of good and truth (n. 8495). It was shown above that as by the sabbath was signified the conjunction of good and truth, therefore by the manna not being found on the seventh day is signified that man, when he is in that conjunction, acts from good, and no longer from truth, and also that he must not act any longer from truth (n. 8510). But as this appears 2
a paradox, it may be further explained in a few words. Every one should be led to Christian good, which is called

charity, by truth of faith; for truth of faith will teach not only what charity is, but also what its quality must be; and unless he learns this first from the doctrine of his church — for of himself he cannot in any wise know it — he cannot be prepared and thus adapted to receive that good. For example: he must know from the doctrine of faith, that it is not of charity to do good for the sake of self, or for the sake of recompense, thus not by works of charity to merit salvation; he must know also that all good of charity is from the Lord, and nothing at all from self, besides many other things which instruct what charity is and what its quality must be. From these considerations it may be evident that man cannot be led to Christian good except by truths which are of faith. Man must know further that truths do not of themselves enter into good, but that good adopts truths and adjoins them to itself; for truths of faith lie in the memory of man as in a field extended beneath the interior sight. Good from the Lord flows in through that sight, and chooses from them, and conjoins to itself the truths which are in agreement with it. The truths which lie beneath cannot flow into the good which is above; for it is altogether contrary to order, and even impossible, that the lower should flow into the higher
3 (n. 5259). From these things it may now be known how Christian good is born with man when he is being regenerated, and therefore also what must be the quality of man when he is regenerated, namely, that he acts from good, but not from truth; that is, that he is led of the Lord by good, and no longer by truth; for he is then in charity, that is, in affection for doing that good. All who are in heaven are so led, for this is according to Divine order; and thus all things which they think and act flow as it were spontaneously and from freedom. It would be altogether otherwise if they were to think from truth and to act from it; for then they would think whether a thing ought to be done in this way or not, and would thus hesitate in every-

thing, and would obscure the light with them, and at length would act according to those things which they themselves love, thus according to influx from those things which favor their loves; and this is to be led by themselves, and not by the Lord. From these things it is further manifest what this meant, that good should no longer be acquired by truth, which is signified by their gathering the manna for six days and by their not finding it on the seventh day (see n. 8505, 8506, 8510).

8517. *Abide ye every man in his place.* That this signifies a state of peace, is evident from the signification of abiding or resting, as a state of peace (see n. 8494). That they were to rest on the sabbath day and do no work then, not even kindle a fire, nor prepare for themselves what they were to eat, was representative of a state of peace, in which conjunction of good and truth is effected by the Lord; for all conjunction of good and truth is effected in such a state. When man is in a state of peace, then he is also led of the Lord by good; if man were then to lead himself, even by truth, he would dissipate the state of peace, and so there would be no conjunction — see just above (n. 8516).

8518. *Let no man go out of his place on the seventh day.* That this signifies that they must remain then in the state, is evident from what was explained above (n. 8494, 8517).

8519. *So the people rested on the seventh day.* That this signifies a representative then of the conjunction of good and truth in a state of peace, is evident from what was said above (n. 8494, 8517).

8520. *And the house of Israel called the name thereof Manna.* That this signifies its quality with them, is evident from the signification of a name and of calling a name, as the quality of the subject (see n. 144, 145, 1896, 2009, 2724, 3006, 3421, 6674). That it was called manna from not being known, and that it means the good of truth, which is the good of those who were of the spiritual church, may be seen above (see n. 8462, 8464).

8521. *And it was like coriander seed, white.* That this signifies the truth therein that it was pure, is evident from the signification of seed, as truth of faith (see n. 255, 1940, 2048, 3038, 3310, 3373). It is said like coriander seed, because it is white; for white is predicated of truth, and truth is also represented as white (n. 3301, 3993, 4007, 5319). Good of truth, which is signified by the manna, is now described, both what the quality of truth therein is, and what the quality of good therein is. The quality of the truth is described by its being like coriander seed, white, and the quality of the good by the taste of it be-
2 ing like wafers in honey. Good of truth, which is the good with those who are of the Lord's spiritual kingdom, differs altogether from the good which is with those who are of the Lord's celestial kingdom. The good of truth which is with those who are of the spiritual kingdom, is implanted in the intellectual part; for in that part is formed by the Lord a new will, which is such that man wills to do according to the truth which he has drawn from the doctrine of his church; and when he wills and does that truth, it becomes with him good, and is called spiritual good, and also the good of truth. That this is very truth, he indeed believes, because he has faith from doctrine; but he has not perception whether it is true, unless he may seem to himself to have it from this, that he has confirmed it with himself, partly from the literal sense of the Word, and partly from the fallacies of ideas favoring his received opinion, not considering that there is nothing which cannot be confirmed, even falsity itself, so as to appear like truth (n. 4741, 5033, 6865, 7012, 7680, 7950). Hence it is, that all of every faith believe their own dogmas to be true, even the Socinians, and the very Jews themselves.
3 From these things it is plain what is the quality of the truth which is turned into good in the case of many who are of the church. None of these can see whether the doctrine of their own church is true, but such as are in

affection for truth for the sake of the uses of life. They who have this end in view are enlightened continually by the Lord, not only during their life in the world, but also afterward. These alone are they who can receive; for the Lord leads them by good, and by good gives them to see truth, and thus to believe. From these things it is evident what is the source and what the quality of the good with those who are of the Lord's spiritual kingdom. But the good with those who are of the Lord's celestial kingdom, is not implanted in the intellectual part, but in the voluntary part. They who are in this good know from internal perception, which is from the Lord, whether a thing is true. Concerning the good of the one and of the other, and concerning the difference between them, may be seen often above (n. 2046, 2088, 2227, 2669, 2715, 2718, 3235, 3240, 3241, 3246, 4138, 4493, 5113, 6500, 6865, 7233, 7977, 7992).

8522. *And the taste of it was like wafers in honey.* That this signifies the good which was enjoyable, because made good from truth by enjoyment, is evident from the signification of the taste [*saporis*], as predicated of the enjoyments which are of good, because it corresponds to the enjoyment of growing wise [*sapiendi*] (see n. 3502, 4793); from the signification of a wafer, as spiritual good (see n. 7978); and from the signification of honey, as natural enjoyment (n. 5620, 6857). From this it follows that the taste of it being like wafers in honey, signifies good which is enjoyable because made good from truth by enjoyment. Spiritual good is here described, whence and how it exists, and thus what its quality is — namely, that it is truth in its first origin, and that it is made good by this, that it comes from will, thus from affection, into act; for whatever man wills from affection, this is apperceived as good. But this good cannot exist except by the enjoyments that are of the natural man, by which the spiritual man is introduced; and when he is introduced, he has therefrom a sense of it. This

now is what is signified by the taste of the manna being like wafers in honey.

8523. Verses 32–34. *And Moses said, This is the word which Jehovah hath commanded, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept for your generations. As Jehovah commanded Moses, so Aaron laid it up before the Testimony to be kept.* "And Moses said, This is the word which Jehovah hath commanded" signifies what is ordered; "Fill an omer of it" signifies the highest degree of power; "to be kept for your generations" signifies which is for those who are of the spiritual church; "that they may see the bread wherewith I fed you in the wilderness" signifies the good of truth when in a state of temptations; "when I brought you forth from the land of Egypt" signifies after being liberated from infestations. "And Moses said unto Aaron" signifies influx; "Take a pot" signifies truth; "and put an omerful of manna therein" signifies good therein as much as it will hold; "and lay it up before Jehovah" signifies that it may be in the presence of the Divine; "to be kept for your generations" signifies that it may be the measure for those who are of that spiritual church. "As Jehovah commanded Moses" signifies according to what is ordered; "so Aaron laid it up before the Testimony to be kept" signifies that it was in the presence of the Divine.

8524. *And Moses said, This is the word which Jehovah hath commanded.* That this signifies what is ordered, is evident from the signification of the word which Jehovah hath commanded, as what is Divinely ordered (see above, n. 8466).

8525. *Fill an omer of it.* That this signifies the highest degree of power, is evident from the signification of an

omer, as enough and as power (see n. 8468, 8473); and since an omer means enough, or as much as is in the power of each one, so also it means the highest degree of power with him.

8526. *To be kept for your generations.* That this signifies which is for those who are of the spiritual church, is evident from the signification of generations, as those things which are of faith and charity (see n. 613, 2020, 2584, 6239), and therefore in a determinate sense, as those who are of the spiritual church, because it is they who are in faith and charity, and are represented by the sons of Israel, whose generations are here meant. To be kept for them signifies to be for a memorial.

8527. *That they may see the bread wherewith I fed you in the wilderness.* That this signifies the good of truth when in a state of temptations, is evident from the signification of the manna, which here is the bread, as the good of truth (see n. 8462, 8464); and from the signification of the wilderness, as a state of undergoing temptations (see n. 8098).

8528. *When I brought you forth from the land of Egypt.* That this signifies after being liberated from infestations, is evident from the signification of bringing forth, as liberating; and from the signification of the land of Egypt, as infestations (see n. 7278). That the land of Egypt stands for infestations, is because by the Egyptians and Pharaoh are signified those who infested the well disposed in the other life, and who also at this day infest them (n. 7097, 7220, 7228, 7317, 8148).

8529. *And Moses said unto Aaron.* That this signifies influx, is evident from the signification of saying, when by the internal Divine truth, which is represented by Moses, to the external truth Divine, which is represented by Aaron, as influx; for Divine influx takes place through the truth which proeeeds immediately from the Lord into the truth which proceeds mediately. That Moses and Aaron in the

representative sense are these forms of truth, may be seen above (7009, 7010, 7382).

8530. *Take a pot.* That this signifies truth, is evident from the signification of a pot, as here truth. That a pot means truth, is because it was the vessel which received the manna, by which is signified good, and every truth is as a vessel for good; hence also by vessels in general are signified truths (n. 3068, 3079, 3316, 3318), and consequently by vessels in particular, and in this instance by a pot. That truths are recipient vessels for good, may be illustrated by various things in nature — as by light, which is recipient of heat from the sun, the light signifying truth and the heat in the light signifying good. So it is with truth and good. It is similar with a garment in respect to the body, and with the body in respect to the soul; also with a blood-vessel and fibre in respect to the blood and animal spirit enclosed therein; so also with the lungs in respect to the heart, consequently with the respiration of the lungs in respect to the pulse of the heart; in a word, with every organic form of the body in respect to the life which is therein. From these comparisons it may be evident what is the quality of truth without good, or what is the quality of faith without charity, namely, that it is like the organic forms of the body without life; that it is like the respiration of the lungs without the pulse of the heart, or like the lungs without the heart; and that it is like a blood-vessel and fibre without blood and animal spirit; also like a body without a soul; consequently that it is as something inanimate; and if evil instead of good be therein it is like a carcass.

8531. *And put an omerful of manna therein.* That this signifies good therein as much as it will hold, is evident from the signification of an omerful, namely, as much as it will hold; and from the signification of the manna, as spiritual good or good of truth (see n. 8462, 8464).

8532. *And lay it up before Jehovah.* That this signifies

that it may be in the Divine presence, is evident without explication.

8533. *To be kept for your generations.* That this signifies that it may be the measure for those who were of that spiritual church, is evident from the signification of an omer of the manna, which was laid up to be kept, as enough (see n. 8468), thus also a measure, that is, as much good as that church had. That your generations mean those who were of the spiritual church, may be seen above (see n. 8526). Concerning the measure or degree of good that belongs to a church, it is to be known that goods in the other life vary in quality and in quantity, and that they are determined in the case of every one during his life in the world; they are determined according to the quality and quantity of every one's faith and charity in life. The quality and quantity of the good of every one in the other life is manifested before the angels, when the Lord grants it; for it can be presented to view in the light of heaven, but not in the light of the world. The case is the same in respect to the common good, namely, the good of the church. The quantity and the quality of the good belonging to every individual and to the church are represented by weights and by measures in the Word, in the present case the quantity of the good of the spiritual church which is represented by the sons of Israel, by the omer of the manna which was laid up before Jehovah to be kept.

8534. *As Jehovah commanded Moses.* That this signifies according to what is ordered, is evident from the signification of commanding, when by Jehovah, as what is ordered (see above, n. 8466, 8524).

8535. *So Aaron laid it up before the Testimony to be kept.* That this signifies that it was in the presence of the Divine, is evident from the signification of laying up to be kept, as for a memorial (see above, n. 8526, 8533); and from the signification of before the Testimony, as in the

presence of the Divine. That the Testimony is the Divine, is plain from what goes before, where it is said by Moses to Aaron, that he should store it up before Jehovah (see n. 8532), thus before the Divine. That the Testimony is the Divine, is because by the Testimony is meant, in the universal sense, the Word, and because the Word is truth Divine, thus the Lord. That the Lord is the Word, is plain in John: *In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh, and dwelt among us* (i. 1, 14). That the Testimony is the Lord as to Divine truth, is evident from the ark wherein was the Law promulgated from Sinai, which is called the Testimony; that from this the tabernacle had all its sanctity, and that the Testimony was the holy Divine itself, is plain from this, that above it was the propitiatory with the cherubim, and next outside of the veil were the tables of gold with the bread and with the candlesticks; and that the most holy of worship was there administered by Aaron; also that Jehovah afterward spake with Moses there above the propitiatory between the two cherubim, thus from the Testimony (see Exodus xxv. 16, 21, 22; xl. 20).

8536. Verses 35, 36. *And the sons of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the border of the land of Canaan. Now an omer is the tenth part of an ephah.* "And the sons of Israel did eat the manna forty years" signifies appropriation of the good of truth in all states of temptations; "until they came to a land inhabited" signifies before they came to heaven, where good is everywhere; "they did eat the manna, until they came unto the border of the land of Canaan" signifies that there was appropriation of good from truth by them until they came to the region of heaven. "Now an omer is the tenth part of an ephah" signifies the quantity of good then.

8537. *And the sons of Israel did eat the manna forty*

years. That this signifies appropriation of good of truth in all states of temptations, is evident from the representation of the sons of Israel, as those who were of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198); from the signification of eating, as appropriation (n. 3168, 3513, 3596, 4745); from the signification of the manna, as the good of truth (n. 8464); and from the signification of forty years, as states of temptations. That years mean states, may be seen above (n. 482, 487, 488, 493, 893), and that forty means temptations (n. 730, 862, 2272, 2273, 8098).

8538. *Until they came to a land inhabited*. That this signifies before they came to heaven where good is everywhere, is evident from the signification of land, here the land of Canaan, as the Lord's kingdom, thus heaven (see n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 5136). Heaven is called from good a land inhabited, for inhabited signifies what is alive from good (n. 2268, 2451, 2712, 3613, 8269, 8309).

8539. *They did eat the manna, until they came unto the border of the land of Canaan*. That this signifies that there was appropriation of good from truth by them until they came to the region of heaven, is evident from the signification of the manna, as the good of truth; from the signification of eating, as appropriation (see above, n. 8537); and from the signification of the land of Canaan, as heaven (see above, n. 8538); thus the border of the land of Canaan means the entrance to heaven, or the region where heaven begins. From this it is plain that by their eating the manna until they came to the border of the land of Canaan, is signified that the good of truth was appropriated by them even to the region of heaven. How this 2
is, is evident from what was said before concerning the acquisition of good by truth, namely, that before regeneration all good is procured by truth, but that after regeneration man is led of the Lord by good; and that the former

state is signified by the six days which precede the seventh, and that the latter state is signified by the seventh day or the sabbath. From this it is also plain that the former state was represented by the journeyings of the sons of Israel in the wilderness forty years, and that the latter state was represented by their introduction into the land of Canaan. The matter stands thus: man is outside of heaven so long as he acts from truth and not from good, and he then comes into heaven when he acts from good; for he is then acted upon by the Lord according to the order of heaven, into which he does not come, consequently not into heaven where order is, until he has been prepared, which is effected by being led to good by truth. Concerning each of these states, see what has been shown above (n. 7923, 8505, 8506, 8510, 8512, 8516).

8540. *Now an omer is the tenth part of an ephah.* That this signifies the quantity of good then, is evident from the signification of an omer, since it was the tenth part of an ephah, as enough — for by ten is signified what is full (see n. 3107), therefore by a tenth part is signified enough (n. 8468); and from the signification of an ephah, as good. That an ephah means good, is because by it and by an omer were measured dry things that served for food, as wheat, barley, fine flour, and by substances that are used for food are signified goods; and by a bath and by a hin were measured liquids, which served for drink, so that by these measures were signified truths. That which contains receives its signification from that which is contained.

2 That the ephah was a measure, is plain from the following passages — in Moses: *A just ephah, and a just hin, shall ye have* (Lev. xix. 36). In Ezekiel: *The ephah and the bath shall be of one measure . . . and that the ephah may be the tenth part of an homer* (xlv. 11). Again in the previous verse: *Ye shall have balances of justice, and an ephah of justice, and a bath of justice* (xlv. 10). In like

3 manner it is a measure in Amos (viii. 5). That an ephah

stands for good is plain from the passages where the minchah is treated of, for which meal or fine flour was measured by an ephah (Lev. v. 11 : Num. v. 15 ; xxviii. 5 : Ezek. xlv. 24 ; xlvi. 7, 11). The minchah signifies good. And also from this passage in Zechariah : *The angel that talked to me . . . said unto me, Lift up now thine eyes . . . what is this that goeth forth. And I said, What is it? He said, This is the ephah that goeth forth. He said moreover, This is their look in all the earth. And, behold, there was lifted up a talent of lead; and at the same time this woman sitting in the midst of the ephah. And he said, This is wickedness; and he cast her down into the midst of the ephah; and he cast a stone of lead upon the mouth thereof. Then lifted I up mine eyes, and saw, and behold, there came forth two women, and the wind was in their wings; they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked to me, Whither do these bear the ephah? And he said unto me, To build her a house in the land of Shinar: and when it is prepared, she shall be set there upon her own base* (v. 5–11). What these 4
things signify, it is impossible for any one to know except from the internal sense, and unless he thereby knows what is meant by the ephah, what by the woman in the midst of it, what by the stone of lead upon the mouth of the ephah, also what is meant by Shinar. When each particular is unfolded, it is clear that the profanation which was at that time in the church is signified; for by the ephah is signified good ; by the woman, evil, as is there expressly said ; by the stone of lead, falsity of evil shutting up, for a stone is external truth, and therefore in the opposite sense falsity (n. 643, 1298, 3720, 6426), and lead means evil (n. 8298). Thus by the woman in the midst of the ephah, upon the mouth of which was a stone of lead, is signified evil shut up in good by falsity, which is the same thing as profanation, for profanation is evil conjoined to good (n. 6348).

The two women lifting up the ephah between earth and heaven are the churches (n. 252, 253), by which what was profane was rejected; Shinar, whither the woman in the ephah was borne away, is external worship, within which is what is profane (n. 1183, 1292).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8541. As regards their Divine worship, the principal characteristic is, that they acknowledge our Lord as the Most High, Who rules heaven and earth; they call Him The One Lord. And because in the life of the body they acknowledge and worship Him, therefore they seek Him after death, and find that He is the same with our Lord. They were asked whether they know that the one Lord is Man? They answered that they all know that He is Man, because on their earth He has been seen by many as Man, and that He instructs them concerning the truth, keeps them, and gives eternal life to those who believe in Him. They said further that it has been revealed by Him to them how they should live and how they should believe; and that what has been revealed is handed down by parents to their children, and that thus the teaching remains in all their families, and thus throughout the whole race, which is from one father. They added that they seem to themselves to have the teaching inscribed on their minds, which they conclude from this, that they perceive instantly, and acknowledge as of themselves, whether what is said by others concerning the life of heaven with man be true or not.

8542. The greatest care is taken that no one lapse into wrong opinions concerning the one Lord; and if they observe that any one begins to think wrongly concerning Him, they first admonish him, then deter by threats, and lastly by punishments. They said that they have observed,

if any such wrong opinion has crept into any family, that that family is taken from the midst, not by any punishment of death inflicted by their companions, but by being deprived of respiration, and consequently of life, by spirits, after they have first been threatened with death. For on that earth spirits speak with the people, and chastise them if they have done evil, and also if they have intended to do evil (see n. 7801–7812). Therefore if they think badly concerning the one Lord, they are threatened with death unless they return to right mind. In this manner is preserved among them the worship of the Lord, Who to the inhabitants of that earth is the supreme Divine.

8543. They do not know that their one Lord has been born a man on this earth. They said that it is of no concern to them to know this, but only to know that He is Man and rules the universe. When I said that on our earth He is named Jesus Christ, and that Christ signifies the Anointed or King, and Jesus signifies Saviour, they said that they do not worship Him as King, because royalty savors of what is worldly, but that they worship Him as Saviour. And because doubt was cast from the spirits of our earth, whether their one Lord was the same with our Lord, they removed the doubt by recalling that they had seen Him in the Sun, and that they recognized that it was He whom they had seen on their earth. As to this, more may be seen above (n. 7173), as also that our Lord is the Sun of heaven (n. 1053, 3636, 3643, 4060, 4321, 5097, 7078, 7083, 7171, 7173).

8544. When the spirits of the earth Jupiter had stayed with me for several weeks, there suddenly flowed into them a doubt whether their one Lord was the same with our Lord; but this doubt which came in a moment, was also in a moment dispelled. It flowed in from some spirits from our earth; and then, what I wondered at, the spirits from Jupiter blushed with so great shame at their doubting it only for a moment, that they told me not to publish it

on this earth, lest they should therefor be charged with any doubt about it, when yet they now know it better than others.

8545. There were spirits from the earth Jupiter with me while I was reading the seventeenth chapter of John, concerning the Lord's love and His glorification; and when they heard what is there written, a holy influence came upon them, and they confessed that all things therein were Divine. But then spirits from our earth who were infidels continually suggested objections, saying that He was born an infant, lived a man, appeared as another man, was crucified, and the like. But the spirits of the earth Jupiter paid no attention at all to these things. They said that such are their devils, whom they abhor, adding that nothing heavenly has any place in their minds, but only what is earthly, which they call dross. That such is the case, they discovered from this, that when mention was made of men going naked on their earth, obscene ideas at once took possession of their thoughts, and they paid no attention to their heavenly life, of which they were told at the same time (see n. 8375).

8546. Once also I talked with the spirits of the earth Jupiter concerning the Lord, saying, that no one can do any good of himself, but from the Lord, Who is Good itself, consequently the fountain of all good. Then they modestly replied that they suppose they can do good of themselves, and do not know otherwise. But when it was shown them that all good comes solely from the Lord, they said that they spoke after a human manner, and that this was said in a heavenly manner, and that their angels so think, and they themselves also, as far as they become angels. They added that it is simpler to speak in that way. Then it was given to reply, that the Lord suffers those who live in simplicity and innocence so to speak, provided they know that nothing of good comes from themselves, but all from the Lord.

8547. The spirits of the earth Jupiter were very much affected and rejoiced, when they heard it said that the one Lord is Man alone, and that all have from Him what entitles them to be called men; but that they are men so far as they become images of Him, that is, so far as they love Him and love the neighbor, thus so far as they are in good; for good of love and of faith is an image of the Lord.

CHAPTER SEVENTEENTH.

THE DOCTRINE OF CHARITY.

8548. He who does not receive spiritual life, that is, who is not born anew by the Lord, cannot come into heaven. This the Lord teaches in John: *Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God* (iii. 3).

8549. Man is not born of his parents into spiritual life, but into natural life. Spiritual life is to love God above all things and to love the neighbor as one's self, and this according to the precepts of faith which the Lord taught in the Word. But natural life is to love self and the world above the neighbor, yea above God Himself.

8550. Every man is born of his parents into the evils of the love of self and of the world. Every evil which by habit has, as it were, become one's nature, is derived into the offspring, thus successively from parents, from grandparents, and from great-grandparents, in a long series downward. Therefore the derivation of evil has at length become so great, that all of man's own life is nothing else than evil. This continuous derived nature is not broken and changed, except by a life of faith and charity from the Lord.

8551. Man continually inclines and lapses to what he derives hereditarily. Thereby he confirms in himself such evil, and also of himself superadds more evils.

8552. These evils are altogether contrary to spiritual life; they destroy it; wherefore unless man as to spiritual life is by the Lord conceived anew, born anew, and reared anew, that is, created anew, he is damned, for he wills nothing else, and therefore thinks nothing else, than what is of hell.

8553. When man is such, the order of life in him is inverted. What ought to have dominion, this is made to serve, and what ought to serve, this has dominion. This order with man must be wholly inverted that he may be saved; and this is effected by the Lord through regeneration.

CHAPTER XVII.

1. And all the congregation of the sons of Israel journeyed from the wilderness of Sin, by their journeys, according to the mouth of Jehovah, and pitched their camp in Rephidim: and there was no water for the people to drink.

2. And the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? Wherefore do ye tempt Jehovah?

3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore this, that thou hast brought us up out of Egypt, to kill me and my sons and my cattle with thirst?

4. And Moses cried unto Jehovah, saying, What shall I do unto this people? a little more and they stone me.

5. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take it in thine hand, and go.

6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come waters out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel.

7. And he called the name of the place Massah and Meribah, because of the striving of the sons of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?

8. Then came Amalek, and fought with Israel in Rephidim.

9. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I stand on the top of the hill with the rod of God in my hand.

10. And Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

11. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12. And Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13. And Joshua weakened Amalek and his people with the edge of the sword.

14. And Jehovah said unto Moses, Write this for a memorial in a book, and put it in the ears of Joshua: that blotting I will blot out the remembrance of Amalek from under the heavens.

15. And Moses built an altar, and called the name of it Jehovah-nissi:

16. And he said, Because there is a hand against the throne of Jah, Jehovah shall have war against Amalek from generation to generation.

CONTENTS.

8554. In the preceding chapter in the internal sense a third temptation was described, namely, that there was a lack of good. Which having been given to them, in the internal sense in this chapter a fourth temptation is described, namely, that there was a lack of truth. This temptation is signified by the murmuring of the sons of Israel, because they had no water. Wherefore truth of faith was given to them by the Lord, which is signified by water out of the rock of Horeb.

8555. Then follows the combat of falsity derived from evil against the truth and good of faith, which combat is represented by the fighting of Amalek against Israel. That they who are in the truth and good of faith conquer when they look upward to the Lord, and that they yield when they look downward, is represented by the sons of Israel conquering so long as Moses kept his hands raised, and by their yielding when he let them down.

INTERNAL SENSE.

8556. Verses 1–3. *And all the congregation of the sons of Israel journeyed from the wilderness of Sin, by their journeys, according to the mouth of Jehovah, and pitched their camp in Rephidim: and there was no water for the people to drink. And the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? wherefore do ye tempt Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore this, that thou hast brought us up out of Egypt, to kill me and my sons and my cattle with thirst?* "And all the congregation of the sons of Israel journeyed" signifies progress of spiritual life; "from the wilderness of Sin" signifies from a state of temptation as to good; "by their journeys" signifies according to the order of life for receiving the life of heaven; "according to the mouth of Jehovah" signifies by the providence of the Lord; "and pitched their camp in Rephidim" signifies the orderly arrangement of the interiors for undergoing temptation as to truth, the nature of which is signified by Rephidim; "and there was no water for the people to drink" signifies lack of truth and of revival therefrom. "And the people strove with Moses" signifies grievous complaint against truth Divine; "and said, Give us water that we may drink" signifies an ardent longing for truth. "And Moses said unto them" signifies

answer by influx into the thought; "Why strive ye with me" signifies that they should be more moderate in complaint; "wherefore do ye tempt Jehovah" signifies that it was against the Divine of whose aid they despair. "And the people thirsted there for water" signifies an increase of longing after truth; "and the people murmured against Moses" signifies a greater degree of pain; "and said, Wherefore this, that thou hast brought us up out of Egypt" signifies why have we been liberated from infestations; "to kill me and my sons and my cattle with thirst" signifies so that from lack of truth everything of spiritual life is expiring.

8557. *And all the congregation of the sons of Israel journeyed.* That this signifies progress of spiritual life, is evident from the signification of journeying, as what is successive and continuous of life (see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397), here what is successive or progressive of spiritual life, that is, its growth, which is effected continuously by temptations. That spiritual life grows by means of temptations, is because the truths which are of faith are thereby confirmed, and are conjoined with the good which is of charity. That the congregation of the sons of Israel are those who are of the spiritual church, may be seen above (n. 7830, 7843).

8558. *From the wilderness of Sin.* That this signifies from a state of temptation as to good, is evident from the signification of a wilderness, as a state of undergoing temptations (see n. 6828, 8098); and from the signification of Sin, as the quality and state of the temptation as to good (n. 8398).

8559. *By their journeys.* That this signifies according to the order of life for receiving the life of heaven, is evident from the signification of journeys, as progress in spiritual life — of which just above (n. 8557), thus the order of that life (n. 1293). That it is for receiving the life of heaven, is because that life is a gift of the Lord to

man by means of such temptations as are described by the journeys of the sons of Israel in the wilderness. The life of heaven is to be led of the Lord by good. That man may come to that life, good must be implanted by truth, that is, charity by faith. So long as this is being brought about, man is in the way to heaven, but not as yet in heaven. And that in this time the truths which are of faith may be confirmed, and may also be conjoined with good, man is let into temptations, for these are the means of the conjunction of good and truth. When therefore man is in good, that is, in the affection for doing good for the sake of good, thus for the sake of the neighbor, he is then taken up into heaven, for he is in the order of heaven, and is led of the Lord by good. From this it may be evident what is meant by the life of heaven.

8560. *According to the mouth of Jehovah.* That this signifies by the providence of the Lord, is evident from the signification of the mouth of Jehovah, as the truth Divine according to which they were led; for the expression the mouth of Jehovah is here used for the Divine utterance and for being led according to it, which is Providence. The Divine providence differs from all other leading and guidance in this, that Providence continually regards what is eternal and continually leads unto salvation, and this through various states, sometimes glad, sometimes sad, which man cannot at all comprehend: but still they all conduce to his life eternal. These things are signified by journeys according to the mouth of Jehovah. That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 5041, 5663, 6303, 6281, 6905).

8561. *And pitched their camp in Rephidim.* That this signifies the orderly arrangement of the interiors for undergoing temptation as to truth, the nature of which is signified by Rephidim, is evident from the signification of pitching a camp, as the orderly arrangement of truth and

good for undergoing temptations (see n. 8130, 8131, 8155), here for undergoing temptation as to truth, which is represented by their not having water — of which in what follows. It is said the orderly arrangement of the interiors, because truth and good constitute the interiors of the man of the church. That Rephidim signifies the nature or quality of that temptation, is because the names of places signify the quality of the state of the subject, here the quality of the state of temptation as to truth, because this is here the subject.

8562. *And there was no water for the people to drink.* That this signifies lack of truth and of revival therefrom, is evident from the signification of water, as truth of faith (see n. 2702, 3058, 3424, 4976, 5668); and from the signification of drinking, as being instructed in the truths of faith and receiving them (n. 3069, 3772, 4017, 4018), in the present case, being revived; for as water and drink revive the natural life, so truths and knowledges of truth revive the spiritual life. For he who is in spiritual life longs for the sustenance thereof from such things as are called heavenly food and drink, which are the goods and truths of faith, in like manner as he who is in natural life longs for sustenance from such things as are natural food
2 and drink. That now temptation as to truth is here described, is because temptation as to good was described just before, after which temptation they received the manna, by which is signified good. For when man is endowed with good by the Lord, he then comes into a longing for truth, and this longing is incited according to the lack of truth, since good continually seeks for truth; all genuine affection for truth is from good. It is as with natural food, which cannot be nourishment for natural life without drink, and in like manner food seeks for drink, with which it may be joined and so serve its use. This now is the reason why temptation as to truth follows immediately the temptation as to good. Temptation assaults that which a man loves and longs for (n. 4274, 4299).

8563. *And the people strove with Moses.* That this signifies grievous complaint against truth Divine, is evident from the signification of striving, as grievous complaint, for he who strives in temptation grievously complains; and from the representation of Moses, as truth Divine (see n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382).

8564. *And said, Give us water that we may drink.* That this signifies an ardent longing for truth, is evident from what was shown just above (n. 8562) concerning the signification of water and of drinking.

8565. *And Moses said unto them.* That this signifies answer by influx into the thought, is evident from the signification of saying, when by truth Divine, which is represented by Moses, as answer; and since all answer from the Divine is effected by influx, and that into the thought, therefore this is the signification.

8566. *Why strive ye with me?* That this signifies that they should be more moderate in complaint, is evident from the signification of striving, as grievous complaint (see n. 8563); and that they should be more moderate, is also involved, for it is said that thereby they tempt Jehovah.

8567. *Wherefore do ye tempt Jehovah?* That this signifies that it was against the Divine of whose aid they despair, is evident from the signification of tempting Jehovah, as complaining against the Divine; that it means even to despairing of His aid, is because complaints in temptations involve such despair. For temptations are continual despairings of salvation, in the beginning slight, but in process of time grievous, until at last there is doubt, almost denial, of the presence of the Divine and of His aid. The spiritual life is generally brought to this extremity in temptations; for in this way the natural life is extinguished, since then the inmost in the midst of despair is held by the Lord in the combat against falsity. Therefore also that despair is soon dissipated by solace which is

afterward instilled by the Lord; for after every spiritual temptation there is consolation, and as it were new life. That temptations are carried even to despair, may be seen above (n. 1787, 2694, 5279, 5280, 7147, 7155, 7166, 8165), also that after temptations there is consolation (n. 3696, 4572, 5246, 6829, 8367, 8370).

8568. *And the people thirsted there for water.* That this signifies an increase of longing after truth, is evident from the signification of thirsting, as seeking and longing for, and as predicated of truth, just as hungering is predicated of good; and from the signification of water, as the truth of faith (see n. 8562). That thirsting is seeking and longing, namely, for truth, which is signified by water, is very plain from many passages in the Word — as in Amos: *Behold, the days come, saith Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north over to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst* (viii. 11–13). Here a longing to know truth is described by thirsting; the longing after truth is signified by, I will send, not a thirst for water, but of hearing the words of Jehovah; the lack of truth and the consequent privation of spiritual life is described by, In that day shall the fair virgins and the young men faint for thirst. Fair virgins are those who are in affections for good and young men those who are in
2 affections for truth. So in Isaiah: *Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy . . . come, buy wine and milk without silver and without price* (iv. 1) — where every one that thirsteth, come ye to the waters, manifestly means him that longs after truths of faith; to buy wine and milk without price means to procure truth and good of faith for themselves from the Lord, thus freely. That waters are the truth of

faith, may be seen above (n. 8562), and that wine is the good of faith (n. 6377), and also milk (n. 2184). That in this passage by coming to the waters and buying wine and milk, is not meant wine and milk, but such things as are of heaven and the church, may be evident to every one. In like manner in John: *I will give unto him that is athirst of the fountain of the water of life freely* (Apoc. xxi. 6) — where the fountain of the water of life stands for the truth and good of faith, and he that is athirst for one who longs from affection — according to the Lord's words in John: Jesus said unto the woman of Samaria, *Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life* (iv. 13, 14). Water here stands manifestly for truth of faith from the Word, thus from the Lord; never thirsting for truth no longer failing him. In like manner in another passage in John: Jesus said, *I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst* (vi. 35). And again: *Jesus cried, saying, If any man thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water* (vii. 37, 38) — where thirsting stands for longing after truth, drinking for being instructed; rivers of living water for Divine truth, which is from the Lord alone. Again, in Isaiah: *Bring ye waters to him that is thirsty; O ye inhabitants of the land of Tema, meet him that is fugitive with his bread* (xxi. 14) — where bringing waters unto him that is thirsty stands for instructing in truths him who longs for them, and thus refreshing the life of his soul. Again: *The fool will speak folly, and his heart will work iniquity, to practise hypocrisy, and to utter error against Jehovah, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail* (xxxii. 6) — where the hungry stands for him who

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longs for good, and he that thirsteth for drink, for him
6 who longs for truth. Again: *The poor and needy seek water and there is none, and their tongue faileth for thirst. . . . I will open rivers on the hillsides, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of waters* (xli. 17, 18). That seeking water is seeking truth, that failing for thirst is being deprived of spiritual life from a lack of truth, that rivers, fountains, a pool, and springs of waters are the truths of faith in which they were to be instructed, is very
7 manifest to every one. Again: *Say ye, Jehovah hath redeemed His servant Jacob. Then shall they not thirst. He shall lead them in the deserts: He shall cause the waters to flow out of the rock for them: He cleaveth the rock also, and the waters flow out* (xlviii. 20, 21). They shall thirst not means that truths shall not fail them; waters here manifestly stand for the truths of faith. Again: *They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of waters shall He guide them* (xlix. 10). They shall not hunger means that good shall not fail them; they shall not thirst means that truth shall not fail them; springs of waters mean knowledges of truth
8 from the Word. In like manner in Moses: Jehovah, *Who led thee through the great and terrible wilderness, serpents, fiery serpents, and scorpions, and thirst, where were no waters; Who brought thee forth water out of the stone of the rock* (Deut. viii. 15). Again in Isaiah: *Behold, your God will come. . . . Then . . . in the wilderness shall waters break out, and rivers in the desert. And the dry place shall become a pool, and the thirsty ground springs of waters* (xxxv. 4, 6, 7). The waters in the wilderness which shall break out, rivers, a pool, springs of waters, manifestly stand for truths of faith and knowledges therefrom, which would be given from the Lord when He
9 should come into the world. So in David: *O God, my*

God; in the morning do I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a land of drought, and weary without waters (Ps. lxiii. 1) — where thirsting is predicated of truth, weary without waters means that there were no truths. Thirst stands for lack of truth and thereby privation of spiritual life, in Isaiah: *Therefore My people will go into exile, for lack of knowledge: and their glory are men of famine, and their multitude are parched with thirst* (v. 13). Again in the same prophet: *I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst* (l. 2). From these passages it may now be evident what is signified in this chapter by there being no water for the people to drink (verse 1); by their saying, Give us water that we may drink (verse 2); by the people thirsting there for water (verse 3); by the promise that there shall come water out of the rock (verse 6). Consequently by their murmuring on account of lack of water, is signified temptation arising from lack of truth; for when man comes into temptation from lack of truth, he is then possessed with an ardent longing after it, and at the same time with despair of eternal salvation on that account; these things then cause pain and complaint.

8569. *And the people murmured against Moses.* That this signifies a greater degree of pain, is evident from the signification of murmuring, as pain from the bitterness of temptation (see n. 8351); that it is here a greater degree of pain, is evident from the words of Moses, when he cried to Jehovah, A little more and they stone me (verse 4).

8570. *And said, Wherefore this, that thou hast brought us up out of Egypt?* That this signifies, Why have we been liberated from infestations, is evident from the signification of causing to come up, or bringing out, as liberating; and from the signification of Egypt, as infestations (n. 7278); for by the Egyptians are signified such as infest those who are of the church in the other life (see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

8571. *To kill me and my sons and my cattle with thirst.* That this signifies so that from lack of truth everything of spiritual life is expiring, is evident from the signification of dying, or being killed, as expiring, here as to spiritual life; from the signification of me, my sons, and my cattle, as all things of spiritual life; for by me, or by the man of the church, is signified the good of charity and of faith, by sons interior truths of faith, and by cattle exterior truths from which is good, thus all things which are of spiritual life. For spiritual life consists of the good of charity and faith, and of the truth of faith internal and external. That man means good may be seen above (n. 4287); that sons are the truths of faith (n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704); and that cattle are truths from which is good (n. 6016, 6045, 6049). The meaning is further evident from the signification of thirst, as lack of truth — of which just above (n. 8568).

8572. Verses 4–6. *And Moses cried unto Jehovah, saying, What shall I do unto this people? a little more and they stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take it in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come waters out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel.* "And Moses cried unto Jehovah, saying" signifies interior lamentation and intercession; "What shall I do unto this people" signifies for those who are in so grievous complaint on account of the non-reception of truth; "a little more and they stone me" signifies that they are not far from offering violence unto truth from the Divine. "And Jehovah said unto Moses" signifies aid; "Pass on before the people" signifies that He should lead and teach them; "and take with thee of the elders of Israel" signifies from primary truths; "and thy rod wherewith thou smotest the

river" signifies Divine power by which falsities were dissipated; "take it in thine hand, and go" signifies that equipped therewith he should perform what was ordered. "Behold, I will stand before thee there upon the rock in Horeb" signifies the Lord as to the truths of faith; "and thou shalt smite the rock" signifies that they should be urgent in entreating Him; "and there shall come waters out of it" signifies that from Him are the truths of faith; "that the people may drink" signifies which shall revive them and give them spiritual life. "And Moses did so before the eyes of the elders of Israel" signifies effect by means of primary truths.

8573. *And Moses cried unto Jehovah.* That this signifies interior lamentation and intercession, is evident from the signification of crying, when for Divine aid, which the people by reason of grievous pain solicited, as interior lamentation (see n. 7782), and also intercession (n. 8179). Since by Moses crying unto Jehovah is signified intercession by the Divine truth which is represented by Moses, it shall be briefly told what intercession is, and how the case is in respect to it. They who do not know what intercession is, cannot form any other idea to themselves concerning it, than that the Lord continually prays the Father, and intercedes for the sinner who devoutly supplicates and promises repentance. Yea, the simple think that the Lord sits with the Father, and pleads with Him for the sinner, and entreats Him to give him to Himself, that he may be in His kingdom, and may enjoy eternal happiness. Such an idea very many have concerning the intercession spoken of in the Word, where it is said that the Lord will entreat His Father for them. But who cannot see that these things were said according to the ideas of human thought? for every one at that time, as also very many at this day, could not think otherwise of the heavenly kingdom than as they think of an earthly kingdom, since from the latter an idea is conceived of the former. This is very manifest

from the Lord's apostles themselves, James and John, who asked to sit one on His right hand, the other on His left in His kingdom (Mark x. 35–37); and also from the rest of the apostles, among whom there was a strife which of them should be the greatest in the Lord's kingdom. For this reason the Lord told them that they should eat and drink at His table in His kingdom, and should sit on thrones judging the twelve tribes of Israel (Luke xxii. 24, 30), and thus that they should reign with Him. That these things were said according to their idea, and thus according to their apprehension, and that they have another signification in the interior sense, which signification at that time could not so well be made known, is plain to see. What the twelve thrones signify on which the apostles
2 should sit, may be seen above (n. 2129, 6397). In respect to intercession the case is this: in all love there is intercession, consequently in all mercy; for mercy is of love. That he who loves, or who feels compassion, continually intercedes, may be evident from examples. A husband who loves his wife wishes her to be kindly received by others and to be well treated; he does not say this in express terms, but continually thinks it, consequently is continually entreating it tacitly, and interceding for her. Parents act in like manner in favor of their children whom they love. In like manner do those also who are in charity for their neighbor; and they who are in friendship for their friends. From these examples it may be evident that there is intercession in all love continually. It is the same in respect to the Lord's intercession for the human race, and in particular for those who are in good and truth of faith; for toward them there is Divine, that is, infinite love, and there is Divine, that is, infinite mercy. He does not pray the Father for them, and thus intercede, for this would be to act altogether after a human manner; but He continually excuses, and continually forgives, for He continually feels compassion; and this is done on the part of

the Lord Himself, for the Lord and the Father are one (John xiv. 8–12). An arcanum which lies still more in- 3
teriorly concealed in the word intercession, shall also be told. The Divine truth which proceeds from the Lord intercedes in such a manner continually, because it proceeds from the Divine love. The Lord when He was in the world was the Divine truth, but since He was glorified, which was effected when He rose again, He is the Divine good (n. 7499). It is the Divine good which is meant in the Word in the internal sense by the Father, and the Divine truth which is meant by the Son (n. 2803, 3704, 7499). And since in the Divine truth, which proceeds from the Divine good, there is continual intercession, therefore it is said that the Son entreats the Father, and intercedes for man. This latter idea could be apprehended by man, but the former with difficulty.

8574. *What shall I do unto this people?* That this signifies for those who are in so grievous complaint on account of the non-reception of truth, is evident from the signification of, What shall I do unto this people? as involving such things; for by the striving of the people against Moses is signified grievous complaint (see n. 8563, 8566); and by their having no water to drink is signified lack of truth (n. 8562, 8568).

8575. *A little more and they stone me.* That this signifies that they were not far from offering violence unto truth from the Divine, is evident from the signification of a little more, as that it is not far off; and from the signification of stoning, as punishment on account of the violation of truth which is of worship (see n. 7456), here in the opposite sense, offering violence unto truth from the Divine, which truth is represented by Moses. That Moses is truth from the Divine, has been frequently shown above.

8576. *And Jehovah said unto Moses.* That this signifies aid, is evident from the signification of saying, as involving the things which follow, here that truths should be

given, of the lack of which they so grievously complained, which truths are signified by water from Horeb. Therefore saying here involves aid.

8577. *Pass on before the people.* That this signifies that he should lead and teach them, is evident from the signification of passing on before, as leading, thus also teaching, for he who teaches, in a spiritual way leads; and from the representation of the sons of Israel, who are here the people, as those who are of the spiritual church — of which frequently above.

8578. *And take with thee of the elders of Israel.* That this signifies from primary truths, is evident from the signification of the elders of Israel, as the primary things of wisdom and intelligence, which are in agreement with good and with truth (see n. 6524, 6525, 6890, 7912), thus primary truths, for these are of intelligence and wisdom.

8579. *And thy rod, wherewith thou smotest the river.* That this signifies Divine power by which falsities were dissipated, is evident from the signification of rod, as power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026), here Divine power, because by Moses whose rod it was, is represented the Lord as to Divine truth; and from the signification of river, here the river of Egypt, as falsity (n. 6693). It is said wherewith thou smotest the river, in order that dissipation of falsity may be signified, for by the Divine power, whereby truth is given, falsities are also dissipated; the truth which is given is signified by the water out of the rock in Horeb.

8580. *Take it in thine hand, and go.* That this signifies that equipped therewith he should perform what is ordered, is evident from the signification of taking in hand, that is, the rod, as being equipped with that power. That to go means to perform what is ordered, is evident without explication.

8581. *Behold, I will stand before thee there upon the rock in Horeb.* That this signifies the Lord as to the truths

of faith, is evident from the signification of a rock, as faith, here faith from the Lord, or the Lord as to faith — for Jehovah, that is, the Lord, says, Behold, I will stand upon the rock; and from the signification of Horeb, as the law Divine; therefore by these words is signified the Lord as to the truths of faith, which are from His law or the Word. That a rock means the Lord as to faith, and in respect to man, faith which is from the Lord, is evident from many passages in the Word — as in Moses: *Ascribe ye greatness unto our God. The Rock, His work is perfect. . . . He made him ride on the high places of the earth, and he did eat the increase of the fields; He made him to suck honey out of the rock, and oil out of the stone of the rock. . . . But when Jeshurun waxed fat, he kicked . . . he forsook God which made him, and lightly esteemed the Rock of his salvation. . . . Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee . . . their Rock sold them, and Jehovah delivered them up. For their rock is not as our Rock. . . . When it is said, Where are their gods, the rock in which they trusted* (Deut. xxxii. 3, 4, 13, 15, 18, 30, 31, 37). From these verses it is plain that it is Jehovah, that is, the Lord, who is called Rock; that it is Jehovah or the Lord as to faith, is clear from the particulars in the internal sense. So in Daniel: *Thou sawest till that* 2 *a stone was cut out, which was not by hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great Rock, and filled the whole earth. . . . The God of the heavens shall set up a kingdom, which shall never be destroyed: and His kingdom shall not be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut*

out of the rock, which was not by hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold (ii. 34, 35, 44, 45). This is said of the Lord and His kingdom, and by a stone is meant faith, and by a rock the Lord as to faith. That these things are signified by stone and by rock, is plain to every one who considers. Stone also signifies in the Word the truth which is of faith, as may be seen above (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426); and therefore the Lord as to Divine truth is called the Stone of Israel (n. 6426). That a rock means also the Lord as to the truth of faith, is because by a rock is also meant a bulwark against falsities; the bulwark itself is the truth of faith, for combat is waged from that truth both
3 against falsities and against evils. From this it may also be evident that by rock is meant the Lord as to faith, and also faith which is from the Lord, in the words which the Lord spake to Peter, in Matthew: *I say unto thee, Thou art Peter* [*Petrus*], *and upon this rock* [*Petra*] *I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens* (xvi. 18, 19). That rock here means the Lord as to faith and faith which is from the Lord, and that Peter represents this faith, may be seen in the preface to Genesis, chapter xxii. (also, n. 3738, 3750, 6000, 6073, 6344). It is also plain to every one who thinks from sound reason, that the power of opening heaven and of shutting hell for the good, and of opening hell and shutting heaven for the evil, belongs to the Lord alone; and that it is given to faith, is because faith is from the Lord, thus also is the Lord's, that is, the Lord Himself is in it. All power in the other life is also by the truth of faith from good (see n. 4931, 6344, 6423, 8200, 8304). He who thinks from reason may also conclude, that the Lord's church was not built upon any man, thus not upon Peter,

but upon the Lord Himself, thus upon faith in Him. From 4
these things it may be seen into what and how great errors they fall, who press the sense of the letter of the Word so strictly; and with what eagerness the prelates of the church catch at the idea that such power was given to Peter, and consequently to those who call themselves his successors, for it favors their love; and with what difficulty they suffer themselves to be persuaded that anything else is meant, for every one desires to procure to himself the height of power. From the above it is also plain how necessary it is to know what is signified in the internal sense by a rock, what by keys, what by the gates of hell, and many other things. That Jehovah is called the Rock, and that then is under- 5
stood the Lord as to faith, is also evident from many other passages in the Word — as from the following, which may be cited without further explication. In Isaiah: *Send ye the lamb for the ruler of the land from Petra toward the wilderness unto the mount . . . of Zion* (xvi. 1). Again: *Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strong hold* (xvii. 10). Again: *Then shall fall Asshur with the sword, not of a man. . . . And his rock shall pass away for his fear* (xxxi. 8, 9). Again: *Let the inhabitants of the Rock sing, let them shout from the top of the mountains* (xlii. 11). Again: *Hearken to Me, ye that follow after justice, ye that seek Jehovah: look unto the Rock from which ye were hewn* (li. 1). And in Jeremiah: *O ye inhabitants of Moab, leave the cities, and dwell in the rock* (xlviii. 28). Again: *I am against thee, O destroying mountain . . . which destroyest all the earth: and I will stretch out My hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning. And they shall not take of thee a stone for a corner, nor a stone for foundations* (li. 25, 26) — speaking of Babel. And in David: *He brought me up out of a pit of devastation, out of the miry clay; and He set my feet upon a rock* (Ps. xl. 2). Again: *From the end of*

the earth do I cry unto Thee, when my heart fainteth: Lead me to the Rock that is high from me (Ps. lxi. 2). Again: *He fed them with the fat of wheat: and with*
6 *honey out of the rock I satisfied them* (Ps. lxxxi. 16). Inasmuch as rock signified the Lord as to faith and faith from the Lord, therefore also wonderful things were done upon a rock, of which it is thus written in the Book of Judges: The angel of Jehovah said unto Gideon, *Take the flesh and the unleavened cakes, and lay them upon the rock, and pour out the broth. . . . And there went up fire out of the rock, and consumed the flesh and the unleavened cakes* (vi. 20, 21). And in another place in the same Book: Manoah the father of Samson having taken a kid of the goats, offered it upon the rock: and the angel did wondrously, and ascended in the flame (xiii. 19, 20). What these things signified may be evident, if from the internal sense it be unfolded what Gideon represented, and what Manoah the father of Samson; also what was signified by the flesh and the unleavened cakes, and by the broth, as also by the kid of the goats and by the fire; for all and each of these
7 things were representative and significative. From the signification of a rock, as faith, it may also be known what is meant by Moses being put in a cleft of the rock, when he was to see Jehovah (Exod. xxxiii. 20–23); for by a cleft of a rock is signified an obscure state of faith. That the rock in Horeb from which the waters gushed out, signifies the Lord, is known in the churches; but that it signifies the Lord as to faith, and also that it signifies faith from the Lord, has been now shown. The like to what is signified by the rock in Horeb is also signified by these words in Isaiah: *Say ye, Jehovah hath redeemed His servant Jacob. Then shall he not thirst. He shall lead them in the deserts; He shall cause the waters to flow out of the rock for them, while He shall cleave the rock, and the waters shall flow out* (xlviii. 20, 21). That water was not given to the people from any other rock than that in Horeb, is because by

Horeb is signified the law Divine; that the law Divine is signified by Horeb, is because the Law was there promulgated; and faith which is from the Lord is from the law Divine, that is, from the Word; for by the Word the Lord teaches what faith is, and also gives faith.

8582. *And thou shalt smite the rock.* That this signifies that they should be urgent in entreating Him, namely, the Lord, is evident from the signification of smiting, as to be urgent in entreating, but from a humble heart. That to smite the rock means to entreat urgently from a humble heart, may be evident from this, that because Moses smote the rock from an obdurate heart, and thus expostulated, therefore it was denounced to him that he should not bring the people into the land of Canaan — as he himself relates in the Book of Numbers: *Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and waters came forth abundantly. . . . And Jehovah said unto Moses and Aaron, Because ye believed not in Me, to sanctify Me in the eyes of the sons of Israel, therefore ye shall not bring this assembly into the land which I have given them* (xx. 10–12).

8583. *And there shall come waters out of it.* That this signifies that from Him are the truths of faith, is evident from the signification of the rock from which the waters should come out, as the Lord as to faith — of which just above (n. 8581); and from the signification of waters, as the truths of faith (n. 2702, 3058, 3424, 4976, 5668, 8568).

8584. *That the people may drink.* That this signifies which shall revive them and give them spiritual life, is evident from the signification of drinking, as being instructed in the truths of faith, and thus giving and reviving spiritual life (see above, n. 8562).

8585. *And Moses did so before the eyes of the elders of Israel.* That this signifies effect by means of primary

truths, is evident from the signification of Moses did so, as effect; and from the signification of the elders of Israel, as primary truths (see n. 8578). It was previously said that Moses should take with him of the elders of Israel, and now that he did so in the sight of the elders of Israel, because faith is given by means of truths, and indeed by means of primary truths; for from them is produced enlightenment, so that the truths flowing therefrom, which are called secondary, may be clearly perceived.

8586. Verse 7. *And he called the name of the place Massah and Meribah, because of the striving of the sons of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?* "And he called the name of the place Massah" signifies the quality of the state of the temptation; "and Meribah" signifies the quality of the complaint; "because of the striving of the sons of Israel" signifies complaint from the grievousness of the temptation even so that they nearly yielded; "and because they tempted Jehovah" signifies that it was against the Divine whose aid they despair of; "saying, Is Jehovah among us" signifies that they almost believed that the Lord does not succor His own.

8587. *And he called the name of the place Massah.* That this signifies the quality of the state of the temptation, is evident from the signification of the name and of calling the name, as the quality (see no. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421, 6674, 6887); and from the signification of the place, as the state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381). That the quality of the state of the temptation is meant, is because temptation is the subject treated of; the quality of the state of it is signified by Massah. Massah also in the original tongue signifies temptation. Its quality will be described in what now follows.

8588. *And Meribah.* That this signifies the quality of the complaint, is evident from this, that Meribah in the original tongue signifies contention or strife, and strife signi-

fies complaint (see n. 8563, 8566) ; and because names signify the quality of the thing (n. 8587), therefore Meribah here signifies the quality of the complaint. As regards this temptation itself and its quality, it is to be known that in this passage are described those who in temptations almost yield, namely, those who complain against heaven and also against the Divine itself, and at length almost disbelieve in a Divine providence. These things are signified in the internal sense by what precedes, and also by what follows in this verse, namely, the quality of the state of the temptation, which is signified by Massah, and the quality of the complaint in the temptation, which is signified by Meribah. That this quality is here signified by Meribah, is plain in David: *Thou calledst upon Me in trouble, and I delivered thee; I answered thee in the secret place: I proved thee at the waters of Meribah* (Ps. lxxxi. 7). But in the internal 2
historic sense, in which the subject is the state of religion with the Israelitish nation, that nation is described as to its quality toward Jehovah, namely, that they were not willing by supplication to entreat Him for aid, but that they expostulated. The reason was, that they did not acknowledge Jehovah as the supreme God in heart, but only in the mouth when they saw the miracles. That they did not acknowledge Him in heart, is very evident from the Egyptian calf which they made for themselves and worshipped, saying that these were their gods; also from their frequent apostasy — of which see above (n. 8301). This is what is here described in the internal historic sense; but in the internal spiritual sense is described the quality of the temptation with those who are brought to the last of temptation, before they are liberated. That the quality of the Israelit- 3
ish nation and of its religion is described by the strife with Moses at Massah and Meribah, is also evident in David: *Harden not your heart, as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted Me, proved Me, and saw My work. Forty years long was I*

grieved with that generation, and said, It is a people that do err in their heart, and they have not known My ways: unto whom I sware in My wroth, should they enter into My rest (Ps. xcv. 8–11). And in Moses: *Ye shall not tempt Jehovah your God, as ye tempted Him in Massah* (Deut. vi. 16; ix. 22, 24). Again: *Of Levi he said, Thy Thummim and thy Urim* [*are with*] *the Holy Man, whom thou didst prove at Massah, with whom thou didst strive at the waters of Meribah* (Deut. xxxiii. 8). The Holy Man here stands for the Lord, Whom they tempted, and Whom Moses and
4 Aaron did not sanctify. In the internal historic sense, in which the subject is the religion of the Israelitish nation, by Moses and Aaron is not represented truth Divine, but the religion of that nation whose leaders and heads they were (n. 7041). Because this religion was such as said above, therefore also it was denounced to them that they should not bring the people into the land of Canaan, as is thus written in the Book of Numbers: *Jehovah said unto Moses and Aaron, Because ye believed not in Me, to sanctify Me in the eyes of the sons of Israel, therefore ye shall not bring this assembly into the land which I have given them. These are the waters of Meribah; because the sons of Israel strove with Jehovah* (xx. 12, 13; xxvii. 14). And in the same chapter: *Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the sons of Israel, because ye rebelled against My mouth at the waters of Meribah* (xx. 24). The same is said of
5 Moses (Deut. xxxii. 50, 51). That still representative Divine worship was instituted with that nation, was because representative worship could be instituted with any nation which had holy externals of worship, though it worshipped almost idolatrously; for what is representative does not regard the person but the thing (n. 1361), and it was the genius of that nation, beyond any other nation, to worship merely external things as holy and Divine, without any internal — as to worship their fathers, Abraham, Isaac, and

Jacob, afterward Moses and David, as deities, and moreover to account holy and as Divine and to worship every stone and every piece of wood which was consecrated in their Divine worship, as the arks, the tables therein, the lamp, the altar, the garments of Aaron, the Urim and Thummim, and afterward the temple. By means of such things at that time there was given of the Lord's providence a communication of the angels of heaven with man. For there must needs be somewhere a church, or the representative of a church, that there may be communication of heaven with the human race; and inasmuch as that nation, beyond any other nation, could place Divine worship in external things, and thus act as the representative of a church, therefore that nation was chosen. Communi- 6
cation with angels in heaven was effected at that time by means of representatives in this manner. Their external worship was communicated with angelic spirits who are simple and do not reflect upon internal things, but still are interiorly good. Such are they who in the Greatest Man correspond to the outer skin; these do not regard at all the internal of man, but only his external. If this appears holy, they also think holily of the internal. The interior angels of heaven saw in those spirits the things that were represented, consequently the heavenly and Divine things which corresponded; for they could be present with these spirits and see those things, but not with men except by means of the spirits. For angels dwell with men in the interiors; but where there are no interiors, they dwell in the interiors of simple minded spirits, for the angels have no interest in other than spiritual and heavenly things, which are the interiors contained in representatives. From these few observations it may be evident how there could be communication with heaven by such a people. But see what has been before shown on this subject, namely, that with the Jews the holy of worship was miraculously elevated into heaven quite apart from them (n. 4307). That

the posterity of Jacob, whatever their quality, could represent what is holy, provided they strictly observed the rituals that were ordained, may be seen above (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

8589. *Because of the striving of the sons of Israel.* That this signifies complaint from the grievousness of the temptation even so that they nearly yielded, is evident from the signification of striving, as grievous complaint (see n. 8563); that it means that they nearly yielded, is evident from the character of their striving, namely, that they had almost stoned Moses, and that they tempted Jehovah, saying, Is Jehovah among us?

8590. *And because they tempted Jehovah.* That this signifies that it was against the Divine, whose aid they despair of, is evident from what was said above (see n. 8567), where are the same words.

8591. *Saying, Is Jehovah among us, or not?* That this signifies that they almost believed that the Lord does not succor His own, is evident without explication.

8592. Verses 8, 9. *Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I stand on the top of the hill with the rod of God in my hand.* "Then came Amalek" signifies falsities * from interior evil; "and fought with Israel in Rephidim" signifies that they assaulted when grievous temptation was endured. "And Moses said unto Joshua" signifies Divine influx into truth combating; "Choose us out men" signifies that it may put truths in order for the combat; "and go out, fight with Amalek" signifies against falsities from interior evil; "to-morrow I stand on the top of the hill" signifies the conjunction of truth Divine with the good of charity, and

* Here and in n. 8593 singular, but plural in n. 8597, and so required in the following clause.

influx therefrom; "with the rod of God in my hand" signifies that from this was power.

8593. *Then came Amalek.* That this signifies falsity from interior evil, is evident from the signification of Amalek, as falsity from interior evil — of which below. It is first to be told who and what they are who are in falsity from interior evil. Interior evil is that which lies inwardly concealed with man, hidden in his will, and thence in his thought, no trace of which appears in his externals, as in his actions, speech, and face. They who are in such evil study by every method and art to conceal and hide it under the appearance of what is honest and just, and under the appearance of love of the neighbor; yet still they devise nothing else within themselves than how they can inflict evil, and so far as they are able they do inflict evil by means of others, taking care that it should not appear to be from them; they also color over the evil itself, that it may not seem like evil. The greatest enjoyment of their life is to meditate such things and to attempt them in concealment. This is called interior evil. They who are in this evil are called evil genii, and in the other life are entirely separated from those who are in exterior evil and who are called spirits. The evil genii have their hell behind man, that is, at his back, and are there in various caverns; but evil spirits have their hell before man, and also at the sides. Those genii belong in the Greatest Man to the province of the cerebellum, and also to that part of the spinal marrow which sends forth fibres and nerves to the involuntary parts. As further concerning the falsity from this evil, it may be 2
said that it is not like the falsity from the evil of evil spirits, for in itself it is evil. They who are in this evil do not assault the truths of faith, but the goods of faith; for they act by means of depraved affections, whereby they pervert good thoughts, and this in a manner almost incomprehensible. Because they are of such a nature, their hells are altogether separated from the hells of evil spirits, so that they have

scarce any communication, and this with a view to their separation from the men of the spiritual church; for if they were to flow in from their hells, it would be all over with the man of that church, since they would act most secretly into his conscience and pervert it, and this by the breathing in of depraved affections. These infernal genii never assault man openly, nor when he is in vigor of resistance; but when it appears that man is inclining to yield, they are then suddenly at hand, and impel him to fall absolutely. This also is represented by Amalek now invading Israel, and also afterward, when the sons of Israel opposed themselves to Jehovah, and were afraid of the nations in the land of Canaan — *Then Amalek came down with the Canaanite from the mountain, and they smote the sons of Israel . . .* 3 *even unto Hormah* (Num. xiv. 45). From these things may be evident what is the quality of those who are represented by Amalek, and why there was the judgment upon Amalek from Jehovah, that there should be war against them forever, and that the remembrance of them should be blotted out from under heaven, according to what is written in the last verse of this present chapter — *Because there is a hand of the evil* against the throne of Jah, Jehovah shall have war against Amalek from generation to generation.* And in Deuteronomy: *Remember what Amalek did unto thee by the way, when thou camest forth out of Egypt: how he met thee by the way, and smote the hindmost, all that were feeble with thee, when thou wast faint and weary; and he feared not God. . . . When Jehovah thy God shall have given thee rest . . . thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget* (xxv. 17–19). Also in the First Book of Samuel, where it is said by Jehovah through Samuel unto Saul: *I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they*

* So here only.

have, and spare them not; but slay from man even to woman, from infant even to suckling, from ox even to sheep, from camel even to ass. . . . But Saul . . . spared King Agag, and the best of the sheep, and of the oxen, and of the second lot, and the rams, and all that was good; and so it was denounced to Saul that from him there should no longer be a king over Israel (xv. 1–3, 9, 23, 26). That the remembrance of Amalek was to be blotted out, and that all things with him were to be utterly destroyed, signified that evil genii should not at all communicate with those who were of the spiritual church, for they communicate with those who are not in truths, but who favor falsities from evil affection. Who cannot see that Jehovah without 4
a cause that lies deeply concealed, would never have said that there should be war against Amalek forever, and that the remembrance of them should be blotted out from under heaven, and that all things with him should be utterly destroyed, and that still this was not done. The cause which lay deeply concealed, why those things were said and done, is involved in the words of Samuel to Agag the king of the Amalekites, whom Saul spared: *Agag the king of Amalek came unto Samuel pleasantly. . . . And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before Jehovah* (1 Sam. xv. 32, 33). To go pleasantly signifies the outward blandishments of such spirits in the presence of others; thy sword hath made women childless signifies that the falsity of those spirits offers violence to good affections; thy mother shall be childless among women signifies that with them will prevail evil affection from the voluntary and not from the intellectual part; and Samuel hewed Agag in pieces before Jehovah signifies that they were separated from those who were in falsity from evil from the intellectual part, thus genii separated from spirits — as said above. That women stand for affections, may be seen above (n. 568, 6014, 8337), as also

that a sword stands for combating and vastating (n. 2799, 4499, 7102).

8594. *And fought with Israel in Rephidim.* That this signifies that they assaulted when grievous temptation was endured, is evident from the signification of fighting, as assaulting by falsities from interior evil; and from the signification of Rephidim, as the quality of the temptation as to truth (see n. 8561). What is meant by these words, is evident from what was said just above (n. 8593), namely, that they who are represented by Amalek in the other life assault those who are in temptation, when they are in the inclination almost to yield.

8595. *And Moses said unto Joshua.* That this signifies Divine influx into truth combating, is evident from the signification of saying, as here influx, because into truth combating, which is represented by Joshua — that it is Divine influx, is because by Moses is represented Divine truth, that is, truth which proceeds immediately from the Lord, which truth, inasmuch as it is purely Divine, flows into truths of faith whatsoever they be, and causes them to be truths; and from the representation of Joshua, as truth combating. That Joshua is truth combating, is evident from this, that it was commanded him to fight against Amalek, that is, against falsities from interior evil. This war must be waged by truth made combating by the influx of Divine truth. The truth Divine itself, which proceeds immediately from the Lord, is not combating, but pacific; for it is peace itself, inasmuch as it proceeds from the Divine good of the Divine love of the Lord. But that it may become combating truth, it flows into such angels as are in ardent zeal for truth and good, and who being excited by that zeal enter into combat. Thereby is truth combating,
2 which is represented by Joshua. Inasmuch as this truth was represented by Joshua, therefore also he was made leader over the sons of Israel after Moses, and brought them into the land of Canaan, and fought with the nations

there. For this reason also, when he came into the land of Canaan there appeared to him an angel of Jehovah with a sword drawn in his hand, who called himself Prince of the host of Jehovah (Josh. v. 13–15). By a sword drawn in his hand is signified truth Divine combating in its power. That a sword means truth combating may be seen shown above (n. 2799, 4499); also that a sword drawn means truth combating continually against falsities and evils (see n. 8294); and that hand is power (n. 878, 4931–4937, 7518, 8050, 8153); and that by the nations in the land of Canaan are signified falsities and evils against which combat is to be waged (n. 8504).

8596. *Choose us out men.* That this signifies that it may put truths in order for combat, is evident from the signification of men, as truths (n. 265, 749, 1007, 3134). To put them in order for combat is signified by Joshua choosing them; for when by Joshua is represented truth Divine combating, by the men whom he chose and joined to himself are signified truths put in order for combat.

8597. *And go out, fight with Amalek.* That this signifies against falsities from interior evil, is evident from the representation of Amalek, as falsities from interior evil (see above, n. 8593).

8598. *To-morrow I stand on the top of the hill.* That this signifies the conjunction of truth Divine with the good of charity, and influx therefrom, is evident from the representation of Moses, who was to stand on the top of the hill, as truth Divine — of which frequently above; and from the signification of standing, as being conjoined and inflowing. That standing here means being conjoined, is because he was then on the top of the hill, and by hill is signified good of charity; that it means also inflowing, is because therefrom he viewed the battle, and also ordered it, which is signified by Israel prevailing when he lifted up his hand, and by Amalek prevailing when he let down his hand. That the signification of a hill is the good of charity, may be seen

2 above (n. 6435). How the case is with the conjunction and influx of good of charity into truth combating, shall be briefly told. Truth Divine becomes truth combating by conjunction with those who are in zeal, as was said above. They who are in zeal fight, yet not from any enmity and hostility, but rather from charity; for zeal differs from anger in this, that zeal has within it the good of charity. When therefore zeal is combating, it is only removing those who are in falsity and evil to prevent them from hurting those who are in good and truth. Anger, on the other hand, not only removes them, but also pursues them with hatred and revenge. For zeal, from the charity which is in it, wishes well even to those who are in evil and falsity, and also does well to them so far as they do not hurt the good. Whereas anger, from the hatred and revenge which are within it, wishes harm to all with whom it fights, whether they be good or evil. From these things it may be evident what is meant by the influx of good of charity into truth combating. That zeal has good in it, and anger has evil, see above (n. 4164, 4444).

8599. *With the rod of God in my hand.* That this signifies that from this there was power, is evident from the signification of the rod of God, as Divine power (n. 4013, 4015, 4876, 4936, 7026); and from the signification of hand, as also power (n. 8595). It is said the rod of God in the hand, because by rod is signified exterior power, and by hand interior power, or by rod natural power, and by hand spiritual power (n. 6947, 7011). It is said that from this there was power, because truth combating has power in it from good; for all the power which truth has, is from the good which is therein. The reason is that the Divine is in good, and by good is in truth, but is not in truth without good. That all the power of truth is from good, may be seen above (n. 3563, 4931); and that all the power of good is from the Divine, is manifest.

8600. Verses 10–13. *And Joshua did as Moses had said*

to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. And Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua weakened Amalek and his people [*with the edge of the sword*]. "And Joshua did as Moses had said to him" signifies effect as truth combating was directed by Divine truth; "and fought with Amalek" signifies against falsity from interior evil; "and Moses, Aaron, and Hur" signifies Divine truths in successive order; "went up to the top of the hill" signifies in the good of charity. "And it came to pass, when Moses held up his hand" signifies when faith with those who were of the spiritual church looked toward the Lord; "that Israel prevailed" signifies that then truth combating conquered; "and when he let down his hand" signifies when faith with them looked downward or away from the Lord to self and the world; "Amalek prevailed" signifies that then falsity conquered. "And Moses' hands were heavy" signifies that the power of looking upward to the Lord failed; "and they took a stone" signifies truth Divine in the ultimate of order; "and put it under him, and he sat thereon" signifies correspondence with truth first in order; "and Aaron and Hur" signifies truths in order; "stayed up his hands" signifies support [of the power] of truth combating; "the one on the one side, and the other on the other side" signifies on all sides; "and his hands were steady" signifies the strength of power then; "until the going down of the sun" signifies when that state ended. "And Joshua weakened Amalek and his people" signifies the lessening of power with those who were in falsity from interior evil; "with the edge of the sword" signifies by means of truth combating.

8601. *And Joshua did as Moses had said to him.* That this signifies effect as truth combating was directed by Divine truth, is evident from the signification of doing, as effect; from the representation of Joshua, as truth combating (see just above, n. 8595); and from the signification of as Moses had said to him, namely, as it was directed by Divine truth. For by Moses is represented Divine truth, and by as he said is signified to be directed by it.

8602. *And fought with Amalek.* That this signifies against falsities from interior evil, is evident from the representation of Amalek, as falsity from interior evil (see above, n. 8359).

8603. *And Moses, Aaron, and Hur.* That this signifies Divine truths in successive order, is evident from the representation of Moses, as Divine truth proceeding immediately from the Lord (see n. 7010); from the representation of Aaron, as Divine truth proceeding mediately from the Lord (n. 7009); and from the representation of Hur, as Divine truth thereby again mediately proceeding; thus they stand
2 for truths in successive order. What is meant by truths in successive order shall be briefly explained. All things and everything in universal nature exist from interior things in order, being derivations and successions. But interiors do not cohere with exteriors by continuity, but they are distinct and are conjoined by extensions like fibres, by which there are communications. The derivations and successions therefrom in general, as to their nature, may be conceived from fruits, as from oranges, or apples, and the like. The outmost parts of those fruits are the skins which encompass them; the interiors are the flesh or pulp which is enclosed; still more interior are the seeds, which are surrounded with cases outwardly and next themselves with membranes; under these is an inner flesh, in which is the first form, as a soul, from which again come new trees and
3 new fruits. All these things are in successive order, and distinct one from another, and also conjoined. The com-

munication of interiors with exteriors is wonderfully effected by transitions, as it were by fibres. Those inner and outer parts in the beginning, when they are forming, are almost coherent, but in process of time they are separated; for the first form, which is inmost in the seed, before it can be expanded into forms like its parents, must be successively opened; and when it is being opened and begins to grow, the flesh or pulp with which it is encompassed adapts itself, serving first as soil, next as nourishing juice; after this period, which is its period in the womb, it is born, and is then left to the soil of the earth, wherein as seed it is planted. From these things an idea may be formed how 4
the case is with derivatives in successive order. As it is in the vegetable kingdom, so also it is in the animal kingdom, but in this much more perfectly. There are in the animal kingdom exteriors and interiors and inmosts, in like manner in successive order, which are distinct one from another, yet also conjoined; but they differ in this, that the forms in the animal kingdom are created to receive life. Therefore as forms recipient of life are in successive order, so also are the lives which result therefrom; for forms or substances recipient of life are subjects, and the things resulting from their changes and modifications are forces, which are to be called lives, because they are living forces. From 5
these examples it may now be evident what is meant by Divine truths in successive order; for all things which are of life have reference to truth, and their perfection to good, and in the opposite sense to falsity, and their imperfection to evil. Transitions from one to the other in successive order are also called degrees.

8604. *And it came to pass, when Moses held up his hand.* That this signifies when faith with those who were of the spiritual church looked toward the Lord, is evident from the representation of Moses, as truth Divine — of which frequently above; and from the signification of holding up the hand, as directing spiritual power upward, thus to the

Lord. That the hand is spiritual power, may be seen above (n. 6947, 7011) ; and because spiritual power it is faith ; for all power in the spiritual world, that is, against falsities from evil, is of truth from good, or of faith from charity (n. 3563,
2 4932). What it is to look toward the Lord, and what it is to look toward the world and self, thus what it is to look above self and what to look below self, has been already shown (n. 7814–7821), namely, that to look above self is to look to the neighbor, to our country, to the church, to heaven, thus to the Lord (n. 7814, 7815, 7817) ; that to look below self is to look to the world and to self (n. 7817) ; and to look above self and below self is to regard as an end and to love above all things (n. 7818) ; and that man is distinguished from brutes by this, that he can look above self and below self, and that when he looks above self, he is a man, but when below self, he is a beast (see n. 7821) ; and that to look above self is to be elevated by the Lord
3 (n. 7816) ; for the Lord flows in with every man by the truth which is from Himself, whereby He gives life to man, since the light which is from the Lord is Divine truth and is life (John i. 4). This Divine truth which is from the Lord flows into the good with man, and thereby draws man to itself; for the life which is from the Lord has a power of attraction, because it is from love, since all love has in it this power, inasmuch as it wills to be conjoined, so as to be one. When therefore man is in good, and from good in truth, he is then drawn by the Lord, and is conjoined to Him ; this is meant by looking upward to the Lord. But when man is not in good, thus not in truth from good, then also he is drawn by the Lord, but cannot be elevated ; for evils and the falsities therefrom turn themselves away. This is meant by looking downward, or to self and the world.
4 That the Lord draws man to Himself, the Lord Himself teaches in John : *I, if I be lifted up from the earth, will draw all men unto Myself* (xii. 32). From these things it may now be evident how it is to be understood, that when

faith looked toward the Lord, truth combating conquered, and that when faith looked downward from the Lord to self and the world, then falsity conquered, as signified by Israel prevailing when Moses held up his hand, and by Amalek prevailing when he let down his hand.

8605. *That Israel prevailed.* That this signifies that then truth combating conquered, is evident from the signification of prevailing, as conquering; and from the representation of Israel, as those who are of the spiritual church, in this case who fight from truths against falsities from interior evil.

8606. *And when he let down his hand.* That this signifies when faith with them looked downward or away from the Lord to self and the world, is evident from what was explained just above (n. 8604.) Faith which looks to the Lord conquers, because the Lord then fights, for the Lord is faith, inasmuch as faith is from Him. But faith which looks away from the Lord to self and the world yields, because man then fights from himself.

8607. *Amalek prevailed.* That this signifies that then falsity conquered, is evident from the signification of prevailing, as conquering; and from the representation of Amalek, as falsity from interior evil (n. 8593). By Israel now conquering, and now Amalek, was represented that they who are of the spiritual church cannot be in faith which looks continually to the Lord, but that alternately they are in faith which looks to themselves and the world, for they who are of that church are in obscurity and therefore in weakness as to faith. That such is their quality may be seen above (n. 2708, 2715, 2718, 2831, 2935, 2937, 3833, 6289, 6500, 6639, 6865, 6945, 7233). This is why Amalek was not extirpated by Joshua, nor afterward by the judges, nor by the kings, in the land of Canaan, notwithstanding the command that he should be blotted out (n. 8593).

8608. *And Moses' hands were heavy.* That this signifies

that the power of looking upward to the Lord failed, is evident from the signification of hands, as the powers of faith (see above, n. 8604); and from the signification of heavy, or that the strength to hold up the hands was diminished, as that the power of looking upward to the Lord failed; for by holding up the hands is signified faith looking upward to the Lord (n. 8604), and by letting down the hand faith looking downward from the Lord (n. 8606).

8609. *And they took a stone.* That this signifies truth Divine in the ultimate of order, is evident from the signification of a stone, as truth (see n. 643, 1298, 3720, 3769, 3771, 3789, 3798, 6426), here truth in the ultimate of order, because it was put under him and he sat thereon. A common stone moreover signifies lower truth, but a precious stone higher or interior truth. What truth in the ultimate of order is, may be evident from what was said above (n. 8603) concerning truths in successive order, namely, that there are interior truths and exterior truths. Those which are last or lowest [*ultima*] are meant by truths in the ultimate of order.

8610. *And put it under him, and he sat thereon.* That this signifies correspondence with truth first in order, may be evident from this, that this stone supported Moses, and by Moses is represented truth in the first of order, or truth Divine which proceeds immediately from the Lord. When truth in the ultimate of order corresponds to this truth, then this truth is supported, since then they act as one. For, interior things are conjoined with exterior and at length with the last or ultimate by correspondences; then truth which is first has strength in that which is last, since it is in this and acts by it. But if there is not correspondence, there is disjunction; consequently truth which is first has no strength in the last, or ultimate. What correspondence is, may be seen from what has been abundantly adduced at the end of several chapters concerning the correspondence of all things appertaining to man with the Greatest Man.

8611. *And Aaron and Hur.* That this signifies truths in order, is evident from the representation of Aaron and Hur, as lower truths in successive order in respect to truth in the first of order, represented by Moses (see above, n. 8603).

8612. *Stayed up his hands.* That this signifies the support of the power of truth combating, is evident from the signification of hands, as power (see n. 878, 4931–4937, 7518, 8050, 8153), here the power of truth combating, which is represented by Joshua (n. 8595). That the support of truth combating is what is signified by Aaron and Hur staying up the hands of Moses, is because by the holding up of Moses' hands, Joshua prevailed.

8613. *The one on the one side, and the other on the other side.* That this signifies on all sides, is evident from this, that the one on the one side and the other on the other side means at the right hand and at the left, and in the spiritual sense at the right hand and at the left means on all sides, inasmuch as right and left are not determinations to a certain quarter, but to every quarter, according as man turns himself. Still more manifest is this in the spiritual world, where the determinations of spaces are not at all as in the natural world; for in the spiritual world what is at the right appears at the right in every turning or change of position, in like manner what is at the left (n. 4321, 4882).

8614. *And his hands were steady.* That this signifies the strength of power then, is evident from the signification of hands, as power (see above, n. 8612). Hence the strength of power is signified by the hands being made steady by means of support.

8615. *Until the going down of the sun.* That this signifies when that state ended, namely, the state of combat with falsity from interior evil, is evident from this, that the times of the day, from the rising of the sun to its setting and to the rising again, signify changes of state which those undergo who are in the other life. The end of the state is sig-

nified by the time of the sun's setting, and hence by until the going down of the sun, is signified when that state ended. That the times of the day from the rising of the sun to its setting signify states and their changes, may be
2 seen above (n. 5672, 5962, 6110, 8426). Every person who considers may see, that the things which are related in these verses contain arcana which do not appear in the letter — as that Moses stood on a hill and had a rod in his hand; that Joshua conquered when Moses held up his hands and Amalek conquered when Moses let down his hands; that they put a stone under him upon which he sat; and that Aaron and Hur stayed up his hands, and this until the going down of the sun. Unless all and every one of these things had corresponded with things existing in heaven, they could not have contributed anything to the
3 battle with Amalek. Correspondences have all power, insomuch that what is done on earth according to correspondences, this avails in heaven, for correspondences are from the Divine. They who are in the good of love and of faith are in correspondence, and the Divine does all things with them, for from the Divine is the good of love and the good of faith. All the miracles recorded in the Word were done by correspondences. The Word is so written that every particular therein even to the most minute corresponds to things that are in heaven. Therefore the Word has Divine power. Moreover it conjoins heaven with earth; for when the Word is read on earth, the angels in heaven are drawn to the holy which is in the internal sense. This is caused by the correspondence of each particular in the Word.

8616. *And Joshua weakened Amalek and his people.* That this signifies the lessening of power with those who were in falsity from interior evil, is evident from the signification of weakening, as lessening of power; and from the representation of Amalek and his people, as those who are in falsity from interior evil (see above, n. 8593).

8617. *With the edge of the sword.* That this signifies by means of truth combating, is evident from the signification of a sword, as truth combating (see n. 2799, 8294).

8618. Verses 14–16. *And Jehovah said unto Moses, Write this for a memorial in a book, and put it in the ears of Joshua: that blotting I will blot out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it Jehovah-nissi: And he said, Because there is a hand against the throne of Jah, Jehovah shall have war against Amalek from generation to generation.* "And Jehovah said unto Moses" signifies instruction; "Write this for a memorial in a book" signifies for perpetual remembrance; "and put it in the ears of Joshua" signifies to be obeyed in behalf of truth combating against such falsity; "that blotting I will blot out the remembrance of Amalek from under the heavens" signifies that such falsity is to be altogether removed that it may no longer fight. "And Moses built an altar" signifies for the holy of worship and of remembrance; "and called the name of it Jehovah-nissi" signifies continual warfare and the Lord's protection against those who were in the falsity of interior evil; "and he said, Because there is a hand against the throne of Jah" signifies because they wish to offer violence to the Lord's spiritual kingdom; "Jehovah shall have war against Amalek from generation to generation" signifies that they were by the Divine power of the Lord brought under the yoke and were cast into hell, out of which they can never rise.

8619. *And Jehovah said unto Moses.* That this signifies instruction, is evident from the signification of saying, as involving what follows; and because Moses is there instructed what must be done, it is instruction which is signified.

8620. *Write this for a memorial in a book.* That this signifies for perpetual remembrance, is evident from the signification of a memorial, as that it is to be remembered,

or to be in memory (see n. 8066, 8067); and from the signification of writing in a book, as to be remembered perpetually. This is signified by writing in a book in Isaiah: *Go, write upon a tablet before them, and inscribe it in a book, that it may be for the time to come, for ever even to eternity* (xxx. 8). Because remembrance is signified by writing in a book, therefore the faithful are said to be written in the book of life; for by Divine remembrance is signified salvation, and by non-remembrance, or forgetting, is signified damnation. Concerning the book of life it is thus written in Daniel: *The Ancient of days did sit . . . the judgment was set, and the books were opened* (vii. 9, 10). Again: *At that time thy people shall be delivered, every one that shall be found written in the book* (xii. 1). And in David: *Add iniquity unto their iniquity; and let them not come into Thy justice. Let them be blotted out of the book of lives, and not be written with the just* (Ps. lxix. 27, 28). In John: *He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life* (Apoc. iii. 5). Again: There shall not enter into the New Jerusalem any *but they which are written in the Lamb's book of life* (Apoc. xxi. 27). Again: *I saw . . . and books were opened: and another book was opened, which is of life: and the dead were judged out of the things which were written in the books, according to their works. . . . They were judged all according to their works. . . . And if any was not found written in the book of life, he was cast into the lake of fire* (Apoc. xx. 12, 13, 15; and
2 also, xiii. 8; xvii. 8). He who does not know from the internal sense what the book of life is, also what the books are out of which the dead are to be judged, cannot form any other idea than that in heaven there are such books, and that in them are written the acts of all, whereof the memory is thus preserved. When yet by books in the above passages are not meant books, but the remembrance of all things which have been done; for every one carries

with him into the other life the memory of all his acts, thus the book of his life (n. 2474). But no one save the Lord alone can judge any one according to his acts; for all acts proceed from final causes, which lie deeply concealed within. According to these causes man is judged, and no one knows them but the Lord. Wherefore judgment belongs to Him alone, which is also meant by these words in John: *I saw on the right hand of Him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? . . . One of the elders saith unto me . . . Behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book, and to loose the seals thereof. . . . And he hath taken the book. . . . And they sung a new song, Worthy art Thou to take the book, and to open the seals thereof* (Apoc. v. 1, 2, 5, 8, 9). From these words it may be evident that by the written book is meant the presence of the acts of every one; in like manner by the book in David: *On Thy book they were all written, the days that were ordained* (Ps. cxxxix. 16).

8621. *And put it in the ears of Joshua.* That this signifies to be obeyed in behalf of truth combating against such falsity, is evident from the signification of putting in the ears, as to be obeyed — that ear means obedience, may be seen above (n. 2542, 3869, 4652–4660); and from the representation of Joshua, as truth combating against falsity from interior evil (n. 8595).

8622. *That blotting I will blot out the remembrance of Amalek from under the heavens.* That this signifies that such falsity is to be altogether removed that it may no longer fight, is evident from the signification of blotting out the remembrance, as removing — of which below; and from the representation of Amalek, as those who are in falsity from interior evil (see n. 8593). That blotting out 2
the remembrance of Amalek means removing the falsity

which is from interior evil, is because this may be removed, but cannot be blotted out, for this falsity is with infernal genii who live forever (n. 8593). But those genii are removed by the Lord, that they should not flow into those who are of the spiritual church. The reason is, that they do not flow like infernal spirits into the thoughts which are of the understanding, thus not into what is of faith, but into the affections which are of the will, consequently into what is of charity; and this so secretly that there never appears a trace that it is from them. Wherefore if they were to flow in, the man of the spiritual church could in no way be saved, since they would pervert and altogether deprave affections for truth and good. Therefore it is that those infernal genii are removed, so that they may not communicate with those who are of the Lord's spiritual kingdom.

3 It is moreover to be known, that with the man of the spiritual church a new will is implanted in the intellectual part (n. 895, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113), which will those genii would wholly destroy if they were permitted to flow in. They would also enter into the hereditary evils of the old will, and would lay them open, notwithstanding they have been closed — as may be seen above (n. 986, 1667, 2308). Those infernal genii are in this manner removed, to prevent their flowing in; because their falsity, which is falsity from interior evil, is evil, and indeed such evil that it cannot flow into the intellectual part, but into the voluntary part; and since the new will of the man of the spiritual church is implanted in the intellectual part, as was said above, they are therefore removed from influx into it. To this end moreover the Lord provides that such

4 genii be vastated as to everything intellectual. Men become such genii after death who have continually meditated evil against their neighbor, and have delighted their thought with such meditations, and moreover have inflicted evil, but secretly and by means of others, taking greatest care that no one should know that it came from them. In other

respects they have seemed in outward appearance modest and courteous, like friends, and even like Christians in their speech, as also in their life, yet have been hypocrites and inwardly crafty tigers.

8623. *And Moses built an altar.* That this signifies for the holy of worship and of remembrance, is evident from the signification of an altar, as the chief representative of the Lord (see n. 2777, 2811, 4489), and therefore as the holy of worship (n. 4541). That it is also for remembrance, is because in ancient times there were erected mounds as a witness unto and in memory of something which should abide and which they were to remember; and afterward also altars (n. 4192). In this case the altar was built for the remembrance of the fact that because the hand of Amalek was against the throne of Jah, Jehovah should have war against him from generation to generation. That altars were erected for witness and remembrance, is also evident from the altar which the Reubenites, the Gadites, and the half tribe of Manasseh built by the Jordan, concerning which they said to the sons of Israel, who on that account were disposed to make war against them, that they built it to be a witness that they were to worship Jehovah, not by burnt-offerings and sacrifices upon this altar, but upon the altar which was before the tabernacle. Therefore they called that altar a "witness between us and you that Jehovah is God" (Josh. xxii. 10–34).

8624. *And called the name of it Jehovah-nissi.* That this signifies continual warfare and the Lord's protection against those who were in the falsity of interior evil, is evident from this, that the names which were given by the ancients in the church signified the quality and the state of the thing then in question, and these they also involved in the names themselves (see n. 340, 1946, 3422, 4298). The quality and the state of the subject in this case is, that Jehovah should have war against Amalek from generation to generation; in the internal sense, that war should

be perpetual against those who are in the falsity of interior evil; this also is signified by Jehovah-nissi. Jehovah-nissi in the original tongue signifies Jehovah my ensign or standard, and by standard or ensign in the Word is signified an assembling together for war; and since it is said that Jehovah shall have war, protection by Him is also sig-
2 nified. That by an ensign or standard is signified an assembling together for war, is evident from this, that when they were called together, whether for journeyings, or for festivals, or for war, they sounded a trumpet, and then also lifted up a standard [*signum*] or ensign [*vexillum*] upon the mountains. That they sounded a trumpet may be seen in Numbers (chap. x. 1–11); that they lifted up a standard or ensign, may be seen from the following passages: *Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry aloud, blow, and say, Assemble yourselves, and let us go into the defenced cities. Set up an ensign toward Zion: assemble, stay not* (Jer. iv. 5, 6). And in Isaiah: *All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up . . . see ye; and when a trumpet is blown, hear ye* (xviii. 3). Again: *He hath lifted up an ensign to the nations from far, and hath hissed for him from the end of the earth: and, behold, he shall come with speed swiftly* (v. 26). Again: *Set ye up an ensign upon the eminent mountain, lift up the voice unto them, wave the hand, that they may go into the gates of the princes* (xiii. 2). Again: *Thus saith the Lord Jehovah, Behold, I will lift up My hand to the nations, and set up My ensign to the peoples: and they shall bring thy sons in their bosom, and thy daughters they shall carry upon their shoulders* (xlix. 22). From these passages it is plain that by an ensign is signified a gathering together.
3 That an ensign or a standard, when predicated of the Lord, signifies protection also, is evident in Isaiah: *They shall fear the name of Jehovah from the west, and His glory from the rising of the sun; when the enemy shall come in*

as a stream pent in, the spirit of Jehovah shall lift up an ensign against him. Then the Redeemer shall come to Zion (lix. 19). Again: *It shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the people, the nations shall seek; and his rest shall be glory* (xi. 10). Inasmuch as a standard, which in the original tongue is ex- 4
pressed by the same term as an ensign, signified a gathering together, and when said of the Lord, protection also, therefore it was expressly commanded that a brazen serpent should be set for a standard, as is thus written in Moses: *Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and set it upon a standard: and it came to pass, that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived again* (Num. xxi. 8, 9). That the brazen serpent represented the Lord, may be seen in John (iii. 14, 15); that it also signified protection, is plain; for the healing effected by looking on the serpent which was on the standard, signified healing from evils of falsity by the looking of faith on the Lord. For the Lord says in the passage quoted from John: *As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up: that whosoever believeth in Him, may not perish, but have eternal life.*

8625. *And he said, Because there is a hand against the throne of Jah.* That this signifies because they wish to offer violence to the Lord's spiritual kingdom, is evident from the signification of a hand being against any one, as offering violence; and from the signification of the throne of Jah, as the Lord's spiritual kingdom. That the throne of Jah is the Lord's spiritual kingdom, is because throne is predicated of the Lord's royalty, and the Lord's spiritual kingdom corresponds to His royalty. There are two things which are predicated of the Lord, namely, priesthood and royalty. The celestial kingdom corresponds to His priest-

hood, and the spiritual kingdom to His royalty; for the Lord is called Priest from Divine good, and King from Divine truth. This latter, namely, Divine truth, is involved in the name Christ, and Divine good in the name Jesus (see n. 1728, 2015, 3004, 3009, 6148). Throne is predicated of the Lord's royalty, consequently of His spiritual kingdom, and in like manner Jah. What is meant by throne, may be seen above (n. 5313), and what by Jah (n. 8267).

2 As to the subject itself, namely, that they who are represented by Amalek, who are infernal genii that are in falsity from interior evil, wish to offer violence to the Lord's spiritual kingdom, this has been explained above (n. 8593, 8622). They who were in the falsity of this evil could not be driven away from those who were of the spiritual church, until the Lord came into the world and made the human in Himself Divine. They were then shut up in hell, out of which they can never rise; moreover communication, which takes place by influx, was altogether stopped. For the man of the spiritual church is in obscurity as to the truth of faith, and acknowledges it as truth because the church has said so, not because he has perceived it to be truth. This truth with them is made good, and therefore of conscience. If malignant genii were to flow into that obscurity, they would destroy the conscience in a thousand ways; for they do not act into the truths of faith therein, but into the affections themselves; and wheresoever they apperceive anything of affection for good, they pervert it in a moment so secretly that it cannot in anywise come to apperception; they assault ends themselves. In a word, their malignity cannot be described; but it may be compared with an unseen deadly poison, which penetrates to the very marrow. Concerning these genii, by the Divine mercy of the Lord, more shall be said from experience at the end of the chapters.

8626. *Jehovah shall have war against Amalek from generation to generation.* That this signifies that they were by

the Divine power of the Lord brought under the yoke and were cast into hell, out of which they can never rise, is evident from the signification of Jehovah having war, as a casting into hell; and from the signification of from generation to generation, as for ever, thus that they can never rise out therefrom. That this was by the Divine power of the Lord, may be seen just above (n. 8625). That Jehovah having war means a casting into hell, is because Jehovah having war is perpetual victory. The infernal genii cannot in any wise wage war and fight against Jehovah, that is, the Lord; yet it appears to them that they fight, yea also at times that they conquer, when they subjugate those that are in evil; but still they have no power at all against the Divine. The least exercise of Divine power by a single nod instantly subdues the whole diabolical crew, though it consist even of myriads of myriads. It gives them however an opportunity of acting, so far as use may be effected thereby, and their evil can be turned by the Lord into good. On this subject, by the Divine mercy of the Lord, we shall speak elsewhere. From these things it may in some degree be evident, that by Jehovah having war with Amalek from generation to generation is signified subjugation by the Divine power of the Lord and casting into hell, out of which they can never rise again.

CONTINUATION CONCERNING THE INHABITANTS AND SPIRITS OF THE EARTH JUPITER.

8627. The inhabitants of the earth Jupiter make wisdom to consist in thinking well and justly on the occurrences in life. They derive this wisdom from their parents from infancy, and it is transmitted by succession to posterity, and thereby increases. They know nothing at all of the sciences, such as are cultivated on our earth, and they do not wish to know them. They call them shadows, and compare them to clouds which intercept the sun. This

idea concerning the sciences they have derived from some belonging to our earth, who in their presence boasted of their wisdom from their knowledge of the sciences.

8628. The spirits from our earth who thus boasted, were such as made wisdom to consist in what is of mere memory, as in the languages, in historical literature, in bare experimental discoveries, in terms especially such as are philosophical, and in other things of the kind, and did not use them as means to becoming wise, but made wisdom to consist in those knowledges themselves. Such persons, inasmuch as they have not cultivated their rational faculty by the sciences as means, in the other life have little perception; for they see only in terms and from terms, which there are as motes and as thick clouds before the intellectual sight. And they who have been conceited by reason of erudition in the sciences, have still less perception. But they who have used the sciences as means of annihilating the things which are of faith, have totally destroyed their understanding, and see in thick darkness like owls, mistaking falsity for truth, and evil for good.
2 The spirits of Jupiter, from conversation they had with such, concluded that the sciences induce shade and cause blindness. But they were told that on this earth the sciences may be means of opening the intellectual sight, which sight is in the light of heaven and instructs in such things as are of spiritual life; but inasmuch as self-love prevails and love of the world, and such things as are of merely natural and sensuous life therefrom, therefore the sciences are to those who are in these loves, means of becoming unwise, that is, of confirming themselves in favor of nature against the Divine, and in favor of the world
3 against heaven. They were further told that knowledges in themselves are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means of performing use to one's self, one's neighbor, and one's country, and may be also the

means of doing evil; moreover that they are like clothes which serve for use and ornament, and also for pride, with those who desire to be honored for them alone. The spirits of the earth Jupiter understood these things well, but they were surprised that any who were men, should have preferred the things which lead to wisdom above wisdom itself; and that they should not see that to immerse the mind in such things, and not to elevate it beyond them, is to obscure and blind it.

8629. A certain spirit ascending from the lower earth came to me and said, that he had heard those things which I had spoken with the other spirits, but that he understood scarce anything that was said concerning spiritual life and light. He was asked whether he wished to learn of them. He said that he had not come with that intention; from which it might be concluded that he was unwilling. He was exceedingly stupid; yet it was told me by angels that during his life in the world as a man, he was among the more distinguished for erudition. He was cold, as was manifestly felt from his breath, which was a sign of merely natural light and no spiritual, thus that by his knowledge he had not opened, but closed to himself the way to the light of heaven.

8630. Inasmuch as the inhabitants of the earth Jupiter procure intelligence for themselves by another way than the inhabitants of our earth, and are moreover of another disposition derived from life, therefore they cannot be in company with them, but they either shun or repel them, if they approach. There are spheres, that are to be called spiritual spheres, which emanate, yea, pour forth continually from every society. These spheres are from the activity of the affections and consequent thoughts, thus they are of the life itself (concerning spheres, see n. 1048, 1053, 1316, 1504, 1505, 1507, 1508, 1510–1519, 2401, 4464, 5179, 6206, 7454, 6598–6613, 8063). All consociation in the other life is effected according to spheres 2

Those spheres which agree together are conjoined according to their agreement; those which do not agree are repelled according to their disagreement. Every province in the Greatest Man, to which some member or organ in the human body corresponds, has its own sphere distinct from the sphere of any other province; from this is mutual conjunction of those who belong to the same province, and separation of those who belong to some other. The spirits and angels who are from the earth Jupiter have reference in the Greatest Man to the imaginative of thought, and thus to an active state of the interior parts. But the spirits of our earth have reference to the various functions of the exterior parts of the body, into which, when they would have dominion, the imaginative of thought cannot flow; hence the oppositions between the spheres.

8631. In what clear perception the spirits of Jupiter are concerning spiritual things, was made evident to me from their manner of representing how the Lord, Whom they call their only Lord, converts depraved affections into good affections. They represented the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form, in place of affection; and they next showed how the Lord bends what is depraved therein to good, which they did in a way that no words can describe, and so dexterously that they were commended by angels. There were present then some of the learned from our earth, who had immersed their intellectual in the terms of scientific knowledge and disputed much about form, substance, the material and the immaterial, and the like, without applying such things to any use; but they could not even comprehend that representation.

8632. I have spoken with the spirits of that earth concerning the Lord, that He does evil to no one, still less punishes any one. Those spirits, being of the more simple, were not willing at first to admit this, believing that punishments are from the Lord. But when they were told

that their angels, when they are with a man of their earth, do not chastise, nor even speak harshly, but only permit the punishing spirits who are also present to do so; and when it was urged that if angels do not chastise, how much less would the Lord, Who is good itself, and Who governs the angels, they acknowledged what they had heard, and declared aloud that the Lord punishes no one, and does evil to no one, nor does He even speak harshly to any one. Concerning the angels and the punishing spirits with the inhabitants of Jupiter, more may be seen above (n. 7802 7805, 7810).

8633. As to what further concerns the life of those who are on that earth, I have been instructed by their spirits that as they have no interest in scientific knowledge, so neither have they any in works of art; also that they have no days of festive worship, but that every morning at sunrise and every evening at sunset, they have holy worship unto their one Lord in their tents, and that then they also sing psalms.

8634. The subject of the inhabitants and spirits of the earth Jupiter will be continued at the end of the following chapter.

CHAPTER EIGHTEENTH.

THE DOCTRINE OF CHARITY.

8635. No one can be regenerated unless he knows such things as are of the new life, that is, of spiritual life; for into that life man is introduced by regeneration. The things which are of the new life, or of spiritual life, are truths which must be believed and goods which must be done; the former are of faith, the latter of charity.

8636. No one can know these things of himself, for man apprehends only those things which have been obvious to his senses; from these he has procured to himself a light, which is called natural light, by which he sees nothing else but what belongs to the world and to himself, not what belongs to heaven and to God; these he must learn from revelation.

8637. For example, that the Lord, Who was God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good is from Him; that there is a heaven, and that there is a hell; that man will live for ever, in heaven if he has done well, in hell if he has done evil: —

8638. These things and more are of faith, which must be known by the man who is to be regenerated; for he who knows them can think them, then will them, and lastly do them, and thus have new life.

8639. On the other hand, he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, worship Him, love Him, and thus do good for His sake. He who does not know that all good is from Him, cannot think that his own justice and his own salva-

tion are from Him, still less can he will it to be so, thus he cannot live from Him. He who does not know that there is a hell, and that there is a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receiving it; and so in other cases.

8640. From these things it may be evident what the quality of the life of a regenerate person is, that it is a life of faith; also that it cannot be given to man before he is in such a state as to be able to acknowledge the truths of faith, and so far as he acknowledges them, to will them.

CHAPTER XVIII.

1. And Jethro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel His people, that Jehovah had brought Israel out of Egypt;

2. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away,

3. And her two sons; of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land:

4. And the name of the other was Eliezer; for [he said], The God of my father was my help, and delivered me from the sword of Pharaoh:

5. And Jethro, Moses' father-in-law, came and his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God:

6. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked a man his companion as to peace; and they came into the tent.

8. And Moses told his father-in-law all that Jehovah had

done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and Jehovah delivered them.

9. And Jethro rejoiced over all the good which Jehovah had done to Israel, in that He had delivered him out of the hand of the Egyptians.

10. And Jethro said, Blessed be Jehovah, Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; Who hath delivered His people from under the hand of the Egyptians.

11. Now I know that Jehovah is great above all gods: for the reason that they bore themselves haughtily over them.

12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening.

14. And Moses' father-in-law saw all that he did to the people, and he said, What is this thing that thou doest to the people? why sittest thou alone, and all the people stand about thee from the morning unto the evening?

15. And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

16. When they have a word, they come unto me; and I judge between a man and his neighbor, and I make known to them the judgments of God, and His laws.

17. And Moses' father-in-law said unto him, The thing that thou doest is not good.

18. Wearing thou wilt wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone.

19. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people with God, and bring thou the causes unto God:

20. And do thou teach them the statutes and the laws, and make known to them the way wherein they must walk, and the work that they must do.

21. Moreover see thou out of all the people men of strength, such as fear God, men of truth, hating unjust gain; and place of these, princes of thousands, princes of hundreds, princes of fifties, and princes of tens:

22. And let them judge the people at all times: and it shall be, every great matter let them bring unto thee, but every small matter let them judge themselves: and lay off of what is on thee, and let them bear with thee.

23. If thou do this word, and God have commanded thee, then thou shalt be able to endure, and all this people also shall go up to their place in peace.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25. And Moses chose men of strength out of all Israel, and gave them as heads over the people, princes of thousands, princes of hundreds, princes of fifties, and princes of tens.

26. And they shall judge the people at all times: the hard causes they shall bring unto Moses, but every small matter they shall judge themselves.

27. And Moses let his father-in-law depart; and he went his way into his own land.

CONTENTS.

8641. The subject in the internal sense in this chapter is truths in successive order from first to last, and that they are arranged in order by good Divine. Truth in the first degree is represented by Moses; truths derived therefrom in successive order are represented by the princes of thousands, of hundreds, of fifties, and of tens. And good Divine, by which the orderly arrangement is effected, is represented by Jethro, Moses' father-in-law.

INTERNAL SENSE.

8642. Verses 1–5. *And Jethro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel His people, that Jehovah had brought Israel out of Egypt; and Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, and her two sons; of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land: and the name of the other was Eliezer; for* [*he said*], *The God of my father was my help, and delivered me from the sword of Pharaoh: and Jethro, Moses' father-in-law, came and his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God.* "And Jethro, the priest of Midian" signifies Divine good; "Moses' father-in-law" signifies from which is good conjoined to truth Divine; "heard all that God had done for Moses, and for Israel His people" signifies the perception of those things which were done for those who were of the Lord's spiritual kingdom; "that Jehovah had brought Israel out of Egypt" signifies that they were liberated by the Lord from infestations; "and Jethro, Moses' father-in-law, took Zipporah, Moses' wife" signifies good from the Divine conjoined to truth Divine; "after he had sent her away" signifies separation hitherto with reference to the state of those who were of the spiritual church; "and her two sons" signifies goods of truth; "of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land" signifies the quality of the good of truth of those who were out of the church; "and the name of the other was Eliezer" signifies the quality of the good of truth of those who were within the church; "for [he said], The God of my father was my help" signifies the Lord's mercy and presence in the church; "and delivered me from the sword of Pharaoh" signifies liberation from

the falsity of those who infested; "and Jethro, Moses' father-in-law, came" signifies Divine good; "and his sons" signifies the goods of truth; "and his wife" signifies good conjoined to truth Divine; "unto Moses into the wilderness" signifies conjunction in the state before regeneration when there were temptations; "where he was encamped, at the mount of God" signifies near to the good of truth.

8643. *And Jethro, the priest of Midian.* That this signifies Divine good, is evident from the representation of Jethro, the priest of Midian, as good of the church which is in the truth of simple good (see n. 7015), but here Divine good, for the reason that Moses, of whom Jethro was the father-in-law, represents Divine truth. For when the son-in-law represents truth, then the father-in-law represents good in a higher degree, since he is the father of the other's wife. That Divine good is here represented by Jethro, is because in this chapter the subject is the orderly arrangement of truths with the man of the spiritual church, and this is effected by Divine good through Divine truth; for all orderly arrangement is by good through truth. This orderly arrangement is effected with the man of the spiritual church when he begins to act no longer from truth, but from good; for this state is his second state, and arises after he has undergone temptations. For when he acts from truth, then he is tempted, to the intent that the truths with him may be confirmed. When these have been confirmed, then they are reduced by the Lord into order; and when they have been reduced into order, then he enters upon another state, which consists in willing truths and doing them, whereby they become of the life, and are called goods. This orderly arrangement is now described.

8644. *Moses' father-in-law.* That this signifies from which is good conjoined to truth Divine, is evident from the signification of father-in-law, as good from which is good conjoined to truth (see n. 6827); and from the representation of Moses, as truth Divine (n. 6752, 6771, 7010,

7014, 7382). A father-in-law signifies good from which is good conjoined to truth, because a wife signifies good when the husband signifies truth (n. 2517, 4510, 4823). Inasmuch as in what follows, the conjunction of Divine good with Divine truth is described, whereby an orderly arrangement may be effected in the man of the church, it is to be known that between Divine good and Divine truth there is this distinction, that Divine good is in the Lord and Divine truth is from the Lord. It is as with the fire of the sun and the light which is therefrom; the fire is in the sun, and the light is from the sun; in the light there is not fire but
2 heat. The Lord also in the other life is the Sun and also the light. In the Sun there, which is Himself, is Divine fire, which is the Divine good of Divine love. From that Sun is Divine light, which is Divine truth from the Divine good. In this Divine truth there is also Divine good, but not such as is in the Sun, it being accommodated to reception in heaven. Unless, indeed, it were accommodated to reception, heaven could not have existed; for no angel can bear the flame from the Divine love. He would be consumed in a moment, as would a man if the flame of the
3 sun of this world should blow directly upon him. But how the Divine good of the Lord's Divine love is accommodated to reception, cannot be known by any one, not even by angels in heaven, because it is an accommodation of the Infinite to the finite; and the Infinite is such as to transcend all the understanding of the finite so utterly that when the understanding of the finite would but look in that direction, it falls as into the depth of the sea and perishes. That the Lord is the Sun in heaven, and that the Sun there is the Divine good of His Divine love, and that the light therefrom is Divine truth, from which is intelligence, has been shown above (n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3190, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4408, 4409, 4415, 4523, 4533, 4696, 7083, 7171, 7174, 7270, 8197).

8645. *Heard all that God had done for Moses, and for Israel, His people.* That this signifies the perception of those things which were done for those who became of the Lord's spiritual kingdom, is evident from the signification of hearing, namely, all that God had done, as perception (see n. 5017, 8361); from the signification of all that God had done, as what has been done from the Divine; and from the representation of Israel, who here is Moses and the people for whom the things were done, as those who are of the Lord's spiritual kingdom (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); for Moses with the people represents that kingdom, Moses as the head, and the people as what was subordinate to the head; thus also Moses represents the Lord as to Divine truth, for from this is the spiritual kingdom.

8646. *That Jehovah had brought Israel out of Egypt.* That this signifies that they were liberated by the Lord from infestations, is evident from the signification of bringing out, as liberating; from the representation of Israel, as those who were of the spiritual kingdom (see above, n. 8645); and from the signification of Egypt, as infestations from falsities (n. 7278). That Egypt signifies infestations, is because by the Egyptians and Pharaoh are signified those who by falsities infested in the other life those who were of the spiritual church (n. 7087, 7107, 7110, 7126, 7142, 7220, 7228, 7317, 8148).

8647. *And Jethro, Moses' father-in-law, took Zipporah, Moses' wife.* That this signifies good from the Divine conjoined to truth Divine, is evident from the representation of Jethro, Moses' father-in-law, as Divine good from which is good conjoined to truth, in this case to the truth Divine which is represented by Moses — of which above (n. 8643, 8644); and from the representation of Zipporah, Moses' wife, as good Divine. For marriages represent the conjunction of good and of truth; in the celestial church the husband represents good and the wife truth therefrom; but

in the spiritual church the man represents truth and the wife good. Here Moses' wife represents good, because the spiritual kingdom is treated of (n. 2517, 4510, 4823, 7022).

8648. *After he had sent her away.* That this signifies separation hitherto in reference to the state of those who were of the spiritual church, is evident from the signification of sending away, as separation. That it is in reference to the state of those who were of the spiritual church, is because in the first state of those who are of the spiritual church good does not appear, but only truth. How this is, may be evident from what has been before shown concerning the two states of those who are of the spiritual church, namely, that in the first state they act from truth and not from good, but in the second they act from good. In the first state, when they act from truth and not from good, good is as it were absent, and is like a wife sent away; but in the second state, when they act from good, then good is present, and is like a wife conjoined to her husband [*vir*]. This is what is meant in the internal sense
2 by, after he had sent her away. It is further to be known, that this is in reference to those who are of the spiritual church, for the truth which proceeds from the Lord is always conjoined to its good; but in the first state, which is before regeneration, good is not received, but only truth, though both flow in through heaven from the Lord. In the second state, however, which is after regeneration, good is received conjoined to truth. That which takes place with man, is predicated as taking place with the Lord, for the reason that it so appears. This is the case in very many other instances, as for example, that the Lord does evil, punishes, casts into hell. These things are predicated of the Lord, because it appears so, when yet all evil which befalls man is done by man. There are very many such cases in the Word, which, however, are plain to him who searches the Scriptures from affection for truth, and

for the sake of good of life, because he is enlightened by the Lord.

8649. *And her two sons.* That this signifies goods of truth, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2159, 2623, 3704, 4257), in this case goods of truth, because they are called sons of the wife, as is plain from the original tongue in like manner as in the sixth verse following. For this reason, since by wife is signified good conjoined to truth (n. 8647), by sons are here signified goods of truth. Goods of truth are truths which have become of the will and thereby of the life, and constitute the new will with the man of the spiritual church.

8650. *Of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land.* That this signifies the quality of the good of truth of those who were out of the church, is evident from the signification of name and of calling the name, as the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674). This quality is described by the words which Moses then said, namely, I have been a sojourner in a strange land. That by these words is signified the good of truth of those who were out of the church, is because by a sojourner are signified those who were born out of the church, and yet were instructed in the things of the church; and by a strange land is signified where the church is not. That a sojourner means those who were out of the church, and were instructed in the things pertaining to the church, may be seen above (n. 1463, 4444, 7908, 8007, 8013). That a strange land is where the genuine church is not, is because by land is signified the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577), and strange means where the genuine is not; for the Lord's church is spread through the whole world, thus also among the Gentiles (n. 2049, 2284, 2589–2604). Moreover that Moses, when Gershom was born, was out of his own church

and among those who were in the good of simple truth, and who are signified by the Midianites, may be seen above (n. 6793–6796).

8651. *And the name of the other was Eliezer.* That this signifies the quality of the good of truth of those who were within the church, is evident from the signification of name and of calling the name, as the quality (see above n. 8650). That it means the quality of the good of truth, is because by the two sons are signified goods of truth (see n. 8649). That the quality of this good of truth is the quality of those who are within the church, is plain from the words which Moses spoke concerning this son when he was born, namely, for the God of my father was my help, and delivered me from the sword of Pharaoh; and from this fact, that the quality of the good of truth, which was signified by the name of the first son, Gershom, was the quality of those who are out of the church (n. 8650).

8652. *For [he said], The God of my father was my help.* That this signifies the Lord's mercy and presence in the church, is evident from the signification of father, as the church as to good (see n. 5581), and as the Ancient Church (n. 6050, 6075, 6846); from the signification of the God of my father, as the Divine of the Ancient Church, which was the Lord (n. 6846, 6876, 6884); and from the signification of help, when predicated of the Lord, as mercy; for help from Him is of mercy, and also of presence, since where the reception of mercy is, there is presence; and this is especially in the church, because there is the Word, and by means of the Word the Lord's presence.

8653. *And delivered me from the sword of Pharaoh.* That this signifies liberation from the falsity of those who infested, is evident from the signification of a sword, as truth combating, and in the opposite sense, falsity combating and devastating (see n. 2799, 4499, 6353, 7102, 8294); and from the representation of Pharaoh, as those who by falsities infest the well-disposed in the other life (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317).

8654. *And Jethro, Moses' father-in-law, came.* That this signifies the Divine good, is evident from the representation of Jethro and Moses as the Divine good and the Divine truth; and from the signification of father-in-law, as above (n. 8643, 8644).

8655. *And his sons* signifies goods of truth, as may be seen above (n. 8649).

8656. *And his wife.* That this signifies good conjoined to truth Divine, is evident from the representation of Moses' wife, as good from the Divine conjoined to truth Divine — of which also above (n. 8647).

8657. *Unto Moses into the wilderness.* That this signifies conjunction in the state before regeneration when there were temptations, is evident from the signification of coming unto Moses, as conjunction, namely, of the Divine good which is represented by Jethro with the Divine truth which is represented by Moses; and from the signification of the wilderness, as a state of undergoing temptations (see n. 6828, 8098), thus the state before regeneration. That there are two states which those enter into who are being regenerated and are becoming a spiritual church, and that when they are in the first state, they undergo temptations, may be seen above (n. 8643). The first state is described by the state of the sons of Israel in the wilderness, and the second state by their state in the land of Canaan under Joshua.

8658. *Where he was encamped, at the mount of God.* That this signifies near to the good of truth, is evident from the signification of being encamped, as the orderly arrangement of truth and good which are of the church with man (see n. 8103, 8130, 8131, 8155); and from the signification of the mount of God, as the good of love (see n. 795, 796, 2722, 4210, 6435, 8327), here the good of truth, because the subject is the good of those who are of the spiritual church, who are represented by the sons of Israel. The good that they have, is good of truth, and is

thus also good of charity. For this reason it is called the mount of God, since the name God is used where truth is the subject, and the name Jehovah where good is the subject (n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7268, 7873). From these things it is plain that by, he was encamped at the mount of God, is signified the orderly arrangement of the good and truth of the church near to the good of truth. What is meant by this shall be briefly told. When man is in the first state, namely, when he acts from truth and not yet from good, that is, when he acts from faith and not yet from charity, he is in a state of undergoing temptations. By these he is progressively carried to another state, namely, to act from good, that is, from charity and from affection for it. When therefore he comes near to that state, he is then said to be encamped at the mount of God, that is, near to the good from which he will afterward act. This is said because in what now follows the subject is the new disposition or orderly arrangement of truths for entering into that new state, into which the man of the church comes after he has undergone temptations, and before the law Divine is inscribed on his heart. The subject in what precedes was temptations, and in what now follows it will be the law promulgated from Mount Sinai. Mount Sinai stands for good in which is truth.

8659. Verses 6, 7. *And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked a man his companion as to peace; and they came into the tent.* "And he said unto Moses" signifies influx and perception therefrom; "I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her" signifies Divine goods in their order. "And Moses went out to meet his father-in-law" signifies the truth Divine applying itself to Divine good; "and bowed

himself down" signifies immission; "and kissed him" signifies conjunction; "and they asked a man his companion as to peace" signifies a Divine celestial state mutually; "and they came into the tent" signifies the holy of union.

8660. *And he said unto Moses.* That this signifies influx and perception therefrom, is evident from the signification of saying, when from Divine good to Divine truth concerning the orderly arrangement of truths, as influx; and because it is influx, it is also perception, for perception is from influx; that saying in respect to the agent is influx and in respect to the recipient perception, may be seen above (n. 5743).

8661. *I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.* That this signifies Divine goods in their order, is evident from the representation of Jethro, Moses' father-in-law, as Divine good (see n. 8643, 8644); from the representation of Zipporah Moses' wife, as good therefrom conjoined to truth Divine (n. 8647); and from the representation of her sons, as goods of truth (n. 8649–8651), thus goods in their order. Goods in their order are goods interior and exterior in order successively according to degrees (n. 3691, 4154, 5114, 5145, 5146, 8603).

8662. *And Moses went out to meet his father-in-law.* That this signifies truth Divine applying itself to Divine good, is evident from the signification of going out to meet, as applying one's self—going out to meet has here this meaning because it presently follows that he kissed him, by which is signified conjunction, and application precedes conjunction; from the representation of Moses, as truth Divine—of which above (n. 8644); and from the representation of Jethro, who is his father-in-law, as Divine good—of which also above (n. 8643, 8644).

8663. *And bowed himself down.* That this signifies immission, is evident from the signification of bowing down,

as humiliation and submission (n. 2153, 5682, 7068), but in this case immission, because it is predicated of truth Divine in respect to Divine good.

8664. *And kissed him.* That this signifies conjunction, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929, 6260).

8665. *And they asked a man his companion as to peace.* That this signifies a Divine celestial state mutually, is evident from the signification of asking as to peace, as consociation as to a Divine celestial state — of which below; and from the signification of a man to his companion, as mutually. That asking as to peace means consociation as to a Divine celestial state, is because in the internal sense to ask as to peace is to ask of the life, its prosperity and happiness; but to ask as to peace in the supreme sense, where the Divine good and truth Divine are the subject, means consociation as to a Divine celestial state. For peace in the supreme sense signifies the Lord, and therefore the state of the inmost heaven, where they are who are in love to the Lord and thus in innocence. They also are above all others in peace, because in the Lord; and their state is called Divine celestial. Therefore it is that by peace is here meant such a state. What peace is in the supreme sense and what in the internal sense, may be seen above (n. 3780, 4681, 5662, 8455).

8666. *And they came into the tent.* That this signifies the holy of union, is evident from the signification of a tent, as the holy of love (see n. 414, 1102, 2145, 2152, 4128), thus the holy of union, because love is union. Hence to come into the tent means to be united from holy love. In this verse the subject is the union of the Divine good with truth Divine. And because all union is effected first by an influx of one into another and perception therefrom, next by application, then by immission, after that by conjunction, therefore first is described influx and perception therefrom (n. 8660), next application (n. 8662), then

immission (n. 8663), after that conjunction (n. 8664), lastly union by love.

8667. Verses 8–11. *And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and Jehovah delivered them. And Jethro rejoiced over all the good which Jehovah had done to Israel, in that He had delivered him out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; Who hath delivered His people from under the hand of the Egyptians. Now I know that Jehovah is great above all gods: for the reason that they bore themselves haughtily over them.* "And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians" signifies perception then from truth Divine of the power of the Lord's Divine Human against those who were in falsities and infested; "for Israel's sake" signifies in behalf of those who were of the spiritual church; "all the travail that had come upon them by the way" signifies labor in temptations; "and Jehovah delivered them" signifies liberation by the Lord's Divine aid. "And Jethro rejoiced over all the good which Jehovah had done to Israel" signifies a state of Divine good when all goes well; "in that He had delivered him out of the hand of the Egyptians" signifies on account of liberation from the abuse of those who infested. "And Jethro said, Blessed be Jehovah" signifies Divine good;* "Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh" signifies liberation from the abuse of those who infested; "Who hath delivered His people from under the hand of the Egyptians" signifies mercy toward those who were in good of truth and truth of good. "Now I know that Jehovah is great above all gods" signifies the Lord, that there is no God beside

*In n. 8674, that from the Lord is all good.

Him; "for the reason that they bore themselves haughtily over them" signifies by reason of the attempt to rule over those who were of the church.

8668. *And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians.* That this signifies perception then from truth Divine of the power of the Lord's Divine Human against those who were in falsities and infested, is evident from the signification of Moses told, as perception from truth Divine — that telling means perceiving may be seen above (n. 3209), and that Moses is truth Divine (n. 6752, 6771, 7010, 7014, 7382); from the representation of Moses' father-in-law, as Divine good from which is good conjoined to truth Divine (see n. 8643, 8644); from the signification of all that Jehovah had done, as those things which were done for the sons of Israel in Egypt and afterward in the wilderness. And since those things in the internal sense involve the things which were done for those who were of the Lord's spiritual church and who were detained in the lower earth until the Lord glorified the Human in Himself, therefore by these words is signified perception of the power of the Lord's Divine Human. That they who were of the Lord's spiritual church were detained in the lower earth and saved by the power of the Lord's Divine Human, has been before explained (n. 6854, 7035, 7091, 7828, 8018, 8054, 8099, 8321). The signification is further evident from the representation of Pharaoh and the Egyptians, as those who were in falsities and infested (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317).

8669. *For Israel's sake.* That this signifies in behalf of those who were of the spiritual church, is evident from the representation of Israel, as those who were of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8670. *All the travail that had come upon them by the way.* That this signifies labor in temptations, is evident

from the signification of travail, as labor — that travail means labor, is because it is predicated of temptations, for in these they who are tempted have labor against falsities and evils, and the angels also have labor with them to keep them in the faith, and thus in the power of conquering; and from the signification of, that had come upon them by the way, as labor with respect to temptations, since by the way means in the wilderness, where they underwent temptations — of which above.

8671. *And Jehovah delivered them.* That this signifies liberation by the Lord's Divine aid, is evident from the signification of delivering, as liberation. That Jehovah in the Word is the Lord, may be seen above (n. 1343, 1736, 1815, 2447, 2921, 3035, 5041, 5663, 6280, 6303, 6905).

8672. *And Jethro rejoiced over all the good which Jehovah had done to Israel.* That this signifies the state of Divine good when all goes well, is evident from the representation of Jethro, as Divine good (see above, n. 8643); from the signification of rejoicing over all the good done, when this rejoicing is predicated of the Divine good which is represented by Jethro, as the state of that good; for the state of the Divine when good is accomplished for heaven and the angels there, also for the church and man therein, is expressed in the Word by joy, but the quality of that joy is beyond comprehension, because it is of the Infinite. That there is also infinite joy on account of the reception of good by those who are in heaven and the church, may be evident from the Divine love, which toward the human race is infinite (n. 8644), for all joy is of love. From this it is plain that by Jethro's rejoicing over all the good which Jehovah had done to Israel, is signified the state of Divine good when all goes well; for by Israel are meant they who were of the Lord's spiritual kingdom and spiritual church (n. 8669), with whom all went well, since they were liberated from infestations and afterward conquered in temptations, as has been above described.

8673. *And delivered them out of the hand of the Egyptians.* That this signifies on account of liberation from the abuse of those who infested, is evident from the signification of delivering, as liberation (see above, n. 8671); and from the representation of the Egyptians, as those who infested by falsities (n. 8668).

8674. *And Jethro said, Blessed be Jehovah.* That this signifies that from the Lord is all good, is evident from the signification of Blessed be Jehovah, as that all good is from the Lord (see n. 1096, 1422, 3140). That Jehovah is the Lord may be seen above (n. 8671). That Blessed be Jehovah means that all good is from the Lord, is because the act of blessing with man involves the whole good of eternal life, that is, the good of love to the Lord and toward the neighbor (n. 3406, 4981); and these goods constitute eternal life with man.

8675. *Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh.* That this signifies liberation from the abuse of those who infested, is evident from what was explained above (n. 8671, 8673).

8676. *Who hath delivered His people from under the hand of the Egyptians.* That this signifies mercy toward those who were in good of truth and truth of good, is evident from the signification of delivering, as liberation (see just above, n. 8675); from the signification of the Egyptians, as those who infested by falsities (n. 8668); and from the representation of Israel, who are here the people of Jehovah, as those who were of the spiritual church (n. 8645), thus who were in good of truth and truth of good (n. 7957, 8234). That it is of the Lord's mercy, is because it is said, Blessed be Jehovah who hath delivered, and by Blessed be Jehovah is signified that from Him is all good, of His Divine love (n. 8674). The Divine love from which good comes to man who is in a state of misery, because of himself he is wholly in evil and in hell, is mercy.

8677. *Now I know that Jehovah is great above all gods.* That this signifies the Lord, that there is no God beside Him, is evident from what has been said and shown above (n. 7401, 7444, 7544, 7598, 7636, 8274).

8678. *For the reason that they bore themselves haughtily over them.* That this signifies by reason of the attempt to rule over those who were of the church, is evident from the signification of bearing themselves haughtily, as an attempt even of force to rule — of which below; and from the representation of the sons of Israel, who are they over whom they bore themselves haughtily, as those who were of the spiritual church (see above, n. 8645). That bearing one's self haughtily is an attempt even of force to rule, is because such attempt and force is in all haughtiness; for haughtiness is loving one's self better than others, and preferring self to others and desiring to bear rule over them; and they who have this desire, even despise others in comparison with themselves, and also persecute from hatred and revenge those who do not prefer or honor them. Self-love, which is pride, is of such a quality that so far as the rein is given it, it is rampant, increasing to every degree of given possibility, even at length to the Divine throne itself, so that those who have it wish to be gods. Of this quality are all who are in hell. That they are such, is perceived from their endeavor from there, and also from their infesting hatred and dire revenge one against another for the sake of rule. This endeavor is what is restrained by the Lord, and is meant by the head of the serpent which the seed of the woman shall bruise (n. 257). Such also are meant by Lucifer in Isaiah: *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst lay low the nations! And thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the*

Most High. Yet thou art cast down to hell, to the sides of the pit. . . . Thou art cast forth out of thy sepulchre like an abominable branch, the raiment of the slain, thrust through with the sword, that go down to the stones of the pit; as a carcase trodden under foot (xiv. 12–15, 19).

2 That pride of heart, which is self-love, repels from itself the Divine, and removes heaven from itself, may be plainly evident from the state of reception of the Divine and of heaven, which is a state of love toward the neighbor and a state of humiliation toward God. So far as man can hum ble himself before the Lord, and so far as he can love his neighbor as himself and, as in heaven, above himself, so far he receives the Divine, and is thereby so far in heaven. From this it is plain in what state they are who love themselves above their neighbor, and who bear themselves haughtily over him, that is, who are in self-love — namely, that they are in a state opposite to heaven and to the Divine, consequently in the state in which the infernals are. See what has been already said and shown about the love of self (n. 2041, 2045, 2051, 2057, 2219, 2363, 2364, 2444, 3413, 3610, 4225, 4750, 4776, 4947, 5721, 6667, 7178, 7255, 7364, 7366–7377, 7488–7492, 7494, 7643, 7819, 7820, 8318, 8487).

8679. Verse 12. *And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.* "And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God" signifies worship from the good of love and truths of faith; "and Aaron came, and all the elders of Israel" signifies the things of the church which are primary; "to eat bread with Moses' father-in-law before God" signifies appropriation thereof from Divine good.

8680. *And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God.* That this signifies worship from the good of love and truths of faith, is evident

from the signification of a burnt offering and of sacrifices, as the representatives of the celestial and spiritual things which are of internal worship, burnt offerings being representative of celestial things, that is, of good of love, and sacrifices being representative of spiritual things, that is, of truth of faith (see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905). That burnt offerings represented those things which are of good of love, and sacrifices those things which are of truth of faith, is evident from their institution, namely, that in the burnt offerings all was consumed, both the flesh and the blood, but in the sacrifices the flesh was eaten, as may be evident from what is said in Leviticus (chap. i.–v.: Num. xxviii.), and in Deuteronomy, where are these words: *Thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of Jehovah thy God: the blood of the sacrifices shall be poured out upon the altar of Jehovah thy God, and thou shalt eat the flesh* (xii. 27). Those two things were represented by the burnt offerings and the sacrifices, because the burnt offerings and the sacrifices represented all worship of God in general (n. 923, 6905); and the worship of God in general is founded upon love and faith, for without these there is not worship, but only rites, such as are of the external man without the internal, thus worship without life.

8681. *And Aaron came, and all the elders of Israel.* That this signifies the things of the church which are primary, is evident from the representation of Aaron, as truth of doctrine (see n. 6998, 7009, 7089, 7382); and from the representation of the elders of Israel, as the chief truths of the church, which are in agreement with good (n. 6524, 8578, 8585); for by Israel is signified the church (n. 8645).

8682. *To eat bread with Moses' father-in-law before God.* That this signifies the appropriation thereof from Divine good, is evident from the signification of eating, as appropriation (see n. 3168, 3513, 3596, 3832, 4745); and

from the signification of bread, as good of love (n. 2165, 2177, 3464, 3735, 4211, 4217, 4735, 5915); that it is from Divine good, is signified by their eating the bread before God. By bread is here meant all food which was used at that time, especially the flesh of the sacrifices; for when sacrifices were offered, the flesh of them was eaten near the altar. That by bread is signified all worship in general,
2 may be seen above (n. 2165). The reason why the flesh of the sacrifices was eaten, was, that the appropriation of celestial good might be represented, also consociation by love, for the flesh of the sacrifice which they then ate, signified the good of love; wherefore this was to them a holy feast. That flesh signifies the good of love, may also be seen above (n. 7850). From these things it may be evident what was meant by the Lord when He said that they should eat His flesh (John vi. 53–56); also when He instituted the Holy Supper, that the bread was His body (Matt. xxvi. 26). What was meant by this, no one can ever know, unless he knows that there is an internal sense, and that in that sense are understood celestial and spiritual things in the place of natural, and that the natural things correspond to them, and have a signification according to the correspondence. Otherwise it could never be known to any one why the Holy Supper was instituted, and what holiness there is in the bread, and why the bread is body and is flesh, besides many other particulars.

8683. Verses 13–16. *And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. And Moses' father-in-law saw all that he did to the people, and he said, What is this thing that thou doest to the people? why sittest thou alone, and all the people stand about thee from the morning unto the evening? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a word, they come unto me; and I judge between a man and his neighbor,*

and I make known to them the judgments of God, and His laws. "And it came to pass on the morrow" signifies what is eternal; "that Moses sat to judge the people" signifies arrangement of truth Divine with those who were of the spiritual church in the state before it was from good; "and the people stood about Moses" signifies obedience then in conformity with truth Divine; "from the morning unto the evening" signifies in every state then interiorly and exteriorly. "And Moses' father-in-law saw all that he did to the people" signifies the omniscience of Divine good; "and he said . . . Why sittest thou alone" signifies that there was no influx of truth from good from any other source; "and all the people stand about thee from the morning unto the evening" signifies that therefrom then was everything of will to those who were of the spiritual church, in every state. "And Moses said unto his father-in-law" signifies the reciprocal which is for answer; "Because the people come unto me to inquire of God" signifies that they do not will and act from any other source than from this, that the Word has so said; "when they have a word" signifies in everything that befalls; "they come unto me; and I judge between a man and his neighbor" signifies that they are directed then by revealed truth; "and I make known to them the judgments of God, and His laws" signifies that they are taught therefrom what is true and what is good.

8684. *And it came to pass on the morrow.* That this signifies what is eternal, is evident from the signification of to-morrow, or the morrow, as what is eternal (n. 3998).

8685. *That Moses sat to judge the people.* That this signifies arrangement of truth Divine with those who were of the spiritual church in the state before it was from good, is evident from the representation of Moses, as truth Divine proceeding immediately from the Lord (see n. 7010, 7382); from the signification of judging, as arrangement — that judging here means arrangement is because truth

Divine does not judge any one, but flows in and arranges that it may be received, and according to reception is then effected judgment in accordance with the laws of order, which is meant by judgment by the Lord (Matt. xxv. 31 to end: John v. 22, 26, 27, 30; ix. 39), as is evident from the Lord's words when He says that He judges no man (John iii. 17–21; viii. 15; xii. 47, 48); and from the representation of Israel, who is here the people, as those who were of the spiritual church (see above, n. 8645). From these things it is plain that by, Moses sat to judge the people, is signified the arrangement of truth Divine proceeding immediately from the Lord with those who were of the spiritual church. That it means in a state before it
2 is from good, is evident from what follows. For, the man who is being regenerated and becoming a church has two states: in the first state he acts from truth, in the second from good (n. 8516, 8539, 8643, 8648, 8658). In both states he is led of the Lord, but in the first by immediate influx, and in the second by influx both immediate and mediate. Concerning the influx of good and truth from the Lord, immediate and mediate, see what has been said above (n. 6472–6478, 6982, 6985, 6996, 7054–7058, 7270). Immediate influx is represented by Moses judging alone the people, but influx, both immediate and mediate, by the princes of thousands, of hundreds, of fifties, and of tens being chosen, to judge small affairs and to refer great affairs to Moses — of which below. But these are arcana which can hardly be understood by any one, unless he is in enlightenment from the Lord, and by enlightenment in perception. Those two kinds of influx, and also the effects therefrom, may indeed be described, but still they do not fall duly into the thought, unless there is perception from heaven; and perception from heaven is not given, except with those who are in love of truth from good, and not even then unless they are in love of truth from genuine good.

8686. *And the people stood about Moses.* That this signifies obedience then in conformity with truth Divine, is evident from the representation of Moses, as truth Divine — as just above (n. 8687). Therefore to stand about him signifies to consult truth Divine, and to expect an answer from it, and to do according to this answer, that is, to obey. By these words in the internal sense is described the first state, wherein man who is being regenerated is led by truth from the Lord; the truth by which he is led is the Word, for this is truth Divine.

8687. *From the morning unto the evening.* That this signifies in every state interiorly and exteriorly, is evident from the signification of morning and of evening, as spiritual states, which succeed each other as states of time in the world, namely, as morning, midday, evening, night, and again morning; that these times correspond to changes of states in the other life, may be seen above (n. 5672, 5962, 6110, 8426). That they are interiorly and exteriorly, is because in the other life they are interiorly in good and truth when in a state of morning there, that is, in a state corresponding to the time of morning, but exteriorly in good and truth when in a state of evening there; for when they are in a state of evening, they are then in natural enjoyment; but when they are in a state of morning, they are in spiritual enjoyment (n. 8431, 8452).

8688. *And Moses' father-in-law saw all that he did to the people.* That this signifies the omniscience of Divine good, is evident from the signification of seeing all that he did, when it is said of the Divine good which is represented by Jethro, Moses' father-in-law, as omniscience; for seeing in the internal sense is understanding and perceiving (see n. 2150, 2325, 2807, 3764, 4403–4421, 5400); but in the supreme sense, wherein the Lord is understood, it is foresight and providence (n. 2837, 2839, 3686, 3854, 3863); therefore seeing all that is done, is omniscience.

8689. *And he said . . . Why sittest thou alone?* That

this signifies that there was no influx of truth from good from any other source, is evident from the signification of sitting alone, when it is said of truth Divine proceeding immediately from the Lord, which is represented by Moses, as influx from Him alone and not at the same time from any other source. How this is, may be evident from what was said above (n. 8685).

8690. *And all the people stand about thee from the morning unto the evening.* That this signifies that therefrom then was everything of will to those who were of the spiritual church, in every state, is evident from the representation of Israel, who is here the people, namely, as those who were of the spiritual church (see above, n. 8645); from the signification of standing about Moses, as obedience in conformity with truth Divine (as also above, n. 8686)—and because it is obedience, it is of will, for obedience is of will, but it is the will to do truth from command, not from affection, and this will is obedience; and from the signification of from the morning unto the evening, as in
2 every state, interior and exterior (n. 8687). The first state, in which man is before regeneration, is here described, which is that he does good from obedience, and not yet from affection; but this good is the truth which he does, because it is done only from command, thus as yet from compulsion, but not from freedom. He does good from freedom when he does it from affection; for everything that flows from affection which is of love is free. When man is in the former state, then the Lord flows in and leads immediately; but the immediate influx of the Lord does not come to perception, because it is into the inmosts of the man; whereas the influx of the Lord which is immediate and at the same time mediate, does come to perception, and gives affection, for it is not only into man's inmosts, but also into his mediates and outmosts. This latter state is described in what follows in this chapter; the former is described in these verses, where it is said of Moses that he judged alone (n. 8685).

8691. *And Moses said unto his father-in-law.* That this signifies the reciprocal which is for answer, is evident from the signification of saying, as in this case answer, for Moses makes answer to his father-in-law. What is reciprocal is meant because by Moses is represented Divine truth conjoined and united to Divine good (n. 8664, 8666); and when there is conjunction and union, then there is what is reciprocal, for good acts and truth reacts; reaction is reciprocal action for answer. So also it is in general with good and truth in the man in whom they are conjoined.

8692. *Because the people come unto me to inquire of God.* That this signifies that they do not will and act from any other source than from this, that the Word has so said, is evident from the representation of Moses, as truth Divine, thus the Word (n. 5922, 6723, 6752); and from the signification of the people coming to him to inquire of God, as to consult what the Divine dictates, thus what they should will and do.

8693. *When they have a word.* That this signifies in everything that befalls, is evident from the signification of a word, as a thing that befalls. That in everything is meant, is because the people came to him alone, and thereby is signified that truth Divine was to be consulted in everything.

8694. *They come unto me; and I judge between a man and his neighbor.* That this signifies that they are then ordered by revealed truth, is evident from the signification of coming unto him, when said of the truth Divine which is represented by Moses, as consulting what must be willed and done (see above n. 8692); and from the signification of judging between a man and his neighbor, as orderly arrangement among truths. That to judge means to arrange in order, may be seen above (n. 8685). That it is by revealed truth, is a consequence; for it is said just above, that the people came unto him to inquire of God,

and just below, that he makes known to them the judg-
2 ments and laws of God. By revelation is meant enlightenment when the Word is read, and perception then; for they who are in good and desire truth are taught in this way from the Word; but they who are not in good cannot be taught from the Word, but can only be confirmed in such things as they have been instructed in from childhood, whether true or false. The reason why to those who are in good there is revelation, and to those who are in evil there is not revelation, is that the whole and every part of the Word in the internal sense treats of the Lord and of His kingdom, and the angels who are with man perceive the Word according to the internal sense. This is communicated to the man who is in good and who reads the Word and desires truth from affection; and thereby he has enlightenment and perception. For with those who are in good and hence in affection for truth, the intellectual part of the mind is open into heaven, and their soul, that is, their internal man, is in fellowship with angels; but it is otherwise with those who are not in good, thus who do not from affection for good desire truth; to
3 them heaven is closed. But what is the nature of the revelation to those who are in good and hence in affection for truth, cannot be described. It is not manifest, neither is it altogether hidden; but it is a certain consent and favoring from within that a thing is true, and a non-favoring if it is not true. When there is a favoring, the mind is at rest and is serene, and in that state there is acknowledgment, which is of faith. The reason why it is so, is from the influx of heaven from the Lord; for through heaven from the Lord there is light, that floods and enlightens the intellect, which is the eye of the internal sight. The things which then are seen in that light are truths, for that light itself is Divine truth which proceeds from the Lord. That this Divine truth is light in heaven, has been frequently shown above.

8695. *And I make known to them the judgments of God, and His laws.* That this signifies that they are taught therefrom what is true and what is good, is evident from the signification of making known, as teaching; from the signification of judgments, as truths (n. 2235, 6397); and from the signification of laws, as truths of good. That laws mean truths of good, is because the law in an extended sense signifies the whole Word, in a less extended sense the historic Word, in a restricted sense the Word which was written by Moses, and in the most restricted sense the ten commandments of the Decalogue (n. 6752). Therefore since the Word is the Divine truth which proceeds from the Divine good of the Lord, laws are truths of good. Truths of good are truths which are from good, and in themselves are goods, because they derive their existence [*existere*] from good.

8696. Verses 17–23. *And Moses' father-in-law said unto him, The thing that thou doest is not good. Wearing thou wilt wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people with God, and bring thou the causes unto God: and do thou teach them the statutes and the laws, and make known to them the way wherein they must walk, and the work that they must do. Moreover see thou out of all the people men of strength, such as fear God, men of truth, hating unjust gain; and place of these, princes of thousands, princes of hundreds, princes of fifties, and princes of tens: and let them judge the people at all times: and it shall be, every great matter let them bring unto thee, but every small matter let them judge themselves: and lay off of what is on thee, and let them bear with thee. If thou do this word, and God have commanded thee, then thou shalt be able to endure, and all this people also shall go up to their place in peace.* "And Moses' father-in-law

said unto him" signifies foresight; "The thing that thou doest is not good" signifies that a change must be made. "Wearing thou wilt wear away, both thou, and this people that is with thee" signifies that thus the truth which has been implanted would perish; "for the thing is too heavy for thee" signifies that it was not possible because not according to order; "thou art not able to perform it thyself alone" signifies without influx of truth from the Divine from some other source. "Hearken now unto my voice" signifies agreement from union; "I will give thee counsel, and God shall be with thee" signifies that it was from the Divine; "be thou for the people with God" signifies truth proceeding immediately from the Lord; "and bring thou the causes unto God" signifies mediation and intercession; "and do thou teach them the statutes and the laws" signifies that from truth immediate from the Lord are the external and internal goods and truths of the church; "and make known to them the way wherein they must walk" signifies the light of intelligence and life thereby; "and the work that they must do" signifies faith in act. "Moreover see thou out of all the people" signifies the choice of subservient truths; "men of strength, such as fear God" signifies to which good from the Divine could be conjoined; "men of truth, hating unjust gain" signifies because* they are pure truths without a worldly end; "and place of these, princes of thousands" signifies primary truths which are in the first degree below truth immediate from the Divine; "princes of hundreds" signifies primary truths in the second degree; "princes of fifties" signifies intermediate primary truths; "and princes of tens" signifies primary truths in the third place; "and let them judge the people at all times" signifies orderly arrangement thus forever; "and it shall be, every great matter let them bring unto thee" signifies that everything is from truth immediately from the Divine; "but every small matter let them judge them-

* Here *quibus*, but in n. 8711 *quia*.

selves" signifies the appearance of some individual and particular things as from another source; "and lay off of what is on thee, and let them bear with thee" signifies thus functions and offices for them. "If thou do this word, and God have commanded thee" signifies that thus it is from the Divine; "then thou shalt be able to endure" signifies thus an abiding place with them; "and all this people also shall go up to their place in peace" signifies that they who are of the spiritual church shall thus be in good, and shall be led by good.

8697. *And Moses' father-in-law said unto him.* That this signifies foresight, is evident from the signification of saying, when it is predicated of the Divine good which is represented by Jethro Moses' father-in-law, as foresight (see also n. 5361, 6946).

8698. *The thing that thou doest is not good.* That this signifies that a change must be made, is evident from what follows.

8699. *Wearing thou wilt wear away, both thou, and this people that is with thee.* That this signifies that thus the truth which has been implanted would perish, is evident from the signification of wearing away, as being gradually consumed, thus perishing. That it is the truth which has been implanted, is because by Moses is meant truth from the Divine and by the people those who receive. How this is, shall be told in what follows.

8700. *For the thing is too heavy for thee.* That this signifies that it was not possible because not according to order, is evident from the signification of a thing being too heavy, as that it is not possible. That the thing being too heavy here means that it is not possible, is evident from what precedes, namely, that wearing he would wear away, and the people that were with him — by which is signified that truth which has been implanted would perish; and also from what follows, namely, Thou art not able to perform it thyself alone; and afterward, If thou shalt do this word, thou

shalt be able to endure; by which is meant impossibility,
2 unless a change is made. That it is not possible because not according to order, is because in the other life everything is possible which is according to order. The Divine truth which proceeds from the Lord is what makes order, and is order itself. Therefore everything which is according to Divine truth, inasmuch as it is according to order, is possible, and everything which is contrary to Divine truth, inasmuch as it is contrary to order, is impossible. That this is the case, may appear more evident from examples. It is according to order, that they who have lived well shall be saved, and that they who have lived a life of evil shall be condemned. Therefore it is impossible that they who have lived well should be cast into hell, and that they who have lived a life of evil should be taken up into heaven. Consequently it is impossible that they who are in hell can by the pure mercy of the Lord be brought out therefrom into heaven and be saved; for it is the reception of the Lord's mercy while they lived in the world, by which every one is saved. They who receive it then are in the other life in the mercy of the Lord, for they are then in the capacity of receiving it there. To give it to others, and in general to every one at pleasure, if so be they have faith and thus believe that they are cleansed from sins, is impossible, because it is contrary to order, that is, contrary to the
3 Divine which is order. It is according to order that faith and charity be implanted in freedom and not in compulsion, and that faith and charity, which have been implanted in freedom, endure, but not if they have been implanted in compulsion. The reason is, that what is done in freedom, is insinuated into the affection and thus into the will of man, and is therefore appropriated, but not what is done in compulsion. Consequently it is impossible that a man be saved unless it be allowed him, since he is born in evil, to do evil and to desist from evil. When he desists from evil of himself in such freedom, then affection for truth and good from

the Lord is instilled; thereby he has freedom of receiving those things which are of faith and charity, for freedom is of affection. From this it is plain that it is impossible to force man into salvation, for if this could be done, all men in the world would be saved. It is according to order that 4
in the other life all be consociated according to the life which they have acquired to themselves in the world, the evil with the evil, and the good with the good. Therefore it is not possible that the evil and good be together; neither is it possible for those to be in good who are evil, for good and evil are opposites, and one destroys the other. For this reason also it is plain that it is not possible for those to be saved who are in hell; thus that salvation cannot be given of mercy alone, without reference to the life man has lived. They who are in hell and are there tormented impute the torments to the Divine, saying that the Divine can take away their torment if He will, because He is omnipotent, but that He will not, and that therefore He is the cause of their torment; for he who can and will not, they say, is the cause. But to take away such torments is impossible, because it is contrary to order; for if they were taken away, the evil would rise up against the good, and would subjugate the angels themselves, and destroy heaven. But the Divine wills nothing but good, namely, the happiness of the good, and suffers the wicked to endure torment only for the sake of their restraint and at the same time their amendment. Since this is the end, and it is the end of Divine love and mercy itself, it is not possible that torments should be taken away from him who is in hell. From these examples it may be evident that everything is impossible which is contrary to order, howsoever it may appear possible to those who do not know the arcana of heaven.

8701. *Thou art not able to perform it thyself alone.* That this signifies without influx of truth from good * from some

* In n. 8696, the Latin has *a Divino.*

other source, is evident from the signification of performing it alone, when it is said of truth Divine which is represented by Moses, as the influx of truth from it alone, and not at the same time from some other source. How this is, may be evident from what was said above (n. 8685) concerning the immediate influx of truth Divine, and concerning its influx immediate and at the same time mediate — namely, that the influx of truth Divine is immediate in the first state of man when he is being regenerated, but that the influx is immediate and mediate in the second state, that is, when he is regenerated. When the influx is immediate, the Lord indeed flows in with good and truth, yet then good is not perceived, but truth; therefore man is then led by truth, not so much by good. But when the influx is at the same time mediate, then good is perceived, for mediate influx is into the man's external sense; and hence he is then led of the Lord by good. In general it is to be known that man is not regenerated until he acts from affection for good; for then he wills good, and it is enjoyable and blessed to him to do it. When he is in this state, then his life is the life of good and he is in heaven, for what universally reigns in heaven is good; the truth which is of faith, however, leads man to good, thus to heaven, but does not place him in heaven. The reason of this is, that in the other life all are consociated according to the life of the will, not according to the life of the understanding; for where the will is, there the understanding is, but not the reverse; it is so in heaven, and it is so in hell. They who are evil are not sent into hell until they are in the evil of their life; for when they are in this, they are also in the falsity of their evil; in like manner they who are in good are also in heaven in the truth of their good. All are reduced in the other life to the state of having one mind, namely, that what they will they also think, and do not think other than what they will. But in the world it is otherwise, for in the world a man can think otherwise, and even understand otherwise, than he

wills, and this in order that he may be reformed, that is, may understand good though he wills evil, and thus may be led by his understanding to will good; but in the other life every one is led according to his will which has been acquired in the world.

8702. *Hearken now unto my voice.* That this signifies agreement from union, is evident from the signification of hearkening unto a voice, as obedience, but here agreement, because it is said by Jethro, by whom is represented the Divine good united to the Divine truth which is represented by Moses—that they are united, may be seen above (n. 8666). Therefore by hearken unto my voice is signified agreement from union. It is to be known that when good and truth are conjoined, there is agreement in all things and everything, namely, of good with truth and of truth with good. The reason is, that good is of truth and truth is of good, and thus these two are one; for what good wills, this truth confirms, and what truth perceives as truth, this good wills, and both together do. The case is similar with good and truth as with the will and the understanding, for what the will wills and loves, this the understanding thinks and confirms, and *vice versa*. That it is the same in the one case as in the other, is because good is of the will, and truth is of the understanding. In such a state are they who are led of the Lord by good — of which see just above (n. 8701).

8703. *I will give thee counsel, and God shall be with thee.* That this signifies that it was from the Divine, is evident from the signification of giving counsel, when by the Divine good which is represented by Jethro, as what is determined by the Divine, thus what is from the Divine; and from the signification of, God shall be with thee, as also that it is from the Divine. But from the Divine, as signified by giving counsel, respects the Divine good which is represented by Jethro; whereas from the Divine, as signified by God shall be with thee, respects the Divine truth which is represented by Moses.

8704. *Be thou for the people with God.* That this signifies truth proceeding immediately from the Lord, is evident from the signification of being for the people with God, when it is said of the Divine truth which is represented by Moses, as being nearest with the Lord, because proceeding immediately from Him. What these things involve, will be plain from what now follows.

8705. *And bring thou the causes unto God.* That this signifies mediation and intercession, is evident from the signification of bringing causes unto God, when it is said of the Divine truth, as mediating with the Divine itself and interceding, for he who mediates and intercedes brings causes to Him who gives aid. Mediation and intercession is of the Divine truth, because this is nearest with the Divine good, which is the Lord Himself. That the Divine truth is nearest with the Divine good, which is the Lord, is because it immediately proceeds from Him. As occasion is now given, it shall here be told how it is with the Lord's mediation and intercession. They who believe that there are three persons who constitute the Divine and who together are called one God, from the sense of the letter of the Word have no other idea of mediation and intercession than that the Lord sits at the right hand of His Father, and speaks with Him as man with man, and brings the supplications of men to the Father, and entreats that for His sake, because He suffered the cross for the human race, He may pardon them and have mercy. Such is the idea of intercession and mediation which every simple person gains from the sense of the letter of the Word.

2 But it is to be known that the sense of the letter is according to the apprehension of the simple, in order that they may be introduced into interior truths themselves; for the simple cannot form any other idea of the heavenly kingdom than as of an earthly kingdom, nor any other idea of the Father than as of a king on the earth, and of the Lord than as of the son of a king who is the heir of the kingdom.

That the simple have such an idea, is plainly manifest from the idea of the Lord's apostles themselves concerning His kingdom; for at first they believed, like the rest of the Jews, that the Lord as the Messiah would be the greatest king upon the earth, and would raise them to a height of glory above all the nations and peoples on the whole globe. But when they heard from the Lord Himself that His kingdom was not to be on earth but in heaven, then neither could they think otherwise than that His kingdom in heaven was to be altogether like a kingdom on the earth. And so James and John asked that in His kingdom the one might sit on His right hand and the other on His left; and the rest of the apostles, who also wanted to become great in that kingdom, had indignation, and disputed among themselves which of them should be greatest there. And since such an idea was natural to them and could not be rooted out, the Lord indeed said unto them that they should sit on twelve thrones judging the twelve tribes of Israel (see Mark x. 37, 41: Luke xxii. 24, 30: Matt. xix. 28); but they did not then know what the Lord meant by the twelve thrones, and by the twelve tribes, and by judgment. From this it may now be evident what the 3
idea is, and whence it is, concerning the Lord's mediation and intercession with the Father. But he who knows the interiors of the Word has altogether a different conception of the Lord's mediation and of His intercession, namely, that He does not intercede as a son with a royal father on earth, but as the Lord of the universe with Himself, and as God from Himself, for the Father and He are not two, but are one — as He Himself teaches (John xiv. 8–11). He is called mediator and intercessor, because by the Son is meant the Divine truth and by the Father the Divine good (see n. 2803, 2813, 3704), and mediation is effected by the Divine truth, since by means of it access is given to the Divine good; for the Divine good cannot be approached, because it is as the fire of the Sun, but

the Divine truth, because it is as the light therefrom, which gives to man's sight, which is of faith, passage and access (n. 8644). Hence it may be evident what is to be understood by mediation and intercession. It shall further be told why it is that the Lord Himself, Who is the Divine good itself and the Sun itself of heaven, is called a mediator and intercessor with the Father. The Lord when He was in the world and before He was fully glorified, was Divine truth; wherefore at that time there was mediation, and He interceded with the Father, that is, with the Divine good itself (John xiv. 16, 17; xvii. 9, 15, 17). But after He was glorified as to the Human, He is then called mediator and intercessor for this reason, that no one can think of the Divine Himself, unless he presents to himself the idea of a Divine Man; still less can any one be conjoined by love to the Divine Himself, except by such an idea. If any one without the idea of a Divine Man thinks of the Divine Himself, he thinks indeterminately, and an indeterminate idea is no idea; or he conceives an idea of the Divine from the visible universe without end, or with end in obscurity, which idea conjoins itself with the idea of the worshippers of nature, thus falls into nature, and so becomes no idea. Thus it is plain that there would not be any conjunction with the Divine by faith nor by love. All conjunction requires an object, and the conjunction effected is according to the quality of the object. For this reason the Lord as to the Divine Human is called a mediator and intercessor, but He mediates and intercedes with Himself. That the Divine itself cannot be apprehended by any idea, is evident from the Lord's words in John: *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him* (i. 18); and again, *Ye have neither heard the voice of the Father at any time, nor seen His form* (v. 37). Nevertheless, what is remarkable, all who think from themselves or from the flesh concerning God, think of Him indeterminately, that

is, without any determinate idea; whereas they who think of God not from themselves, nor from the flesh, but from the spirit, think of Him determinately, that is, present to themselves an idea of the Divine under a human form. So the angels in heaven think of the Divine, and so the wise ancients thought, to whom indeed, when the Divine itself appeared, it appeared as a Divine Man; for the Divine passing through heaven is a Divine Man. The reason is, that heaven is the Greatest Man, as has been shown at the end of several chapters. From these considerations it is plain of what sort are the intelligent of the world, and of what sort are the intelligent of heaven — namely, that the intelligent of the world remove from themselves the idea of the human, and so between their minds and the Divine there is no mediation, whence they have thick darkness; whereas the intelligent of heaven have an idea of the Divine in the Human, thus the Lord is to them mediation, and thereby in their minds there is light.

8706. *And do thou teach them the statutes and the laws.* That this signifies that from truth immediate from the Lord are the external and internal goods and truths of the church, is evident from the representation of Moses, of whom it is said that he should teach, as truth proceeding immediately from the Lord (see n. 7010, 7382); from the signification of the statutes, as the external goods and truths of the church (n. 3382, 8362); and from the signification of the laws, as the internal goods and truths of the church (n. 8695).

8707. *And make known to them the way wherein they must walk.* That this signifies the light of intelligence and life thereby, is evident from the signification of the way, as predicated of the understanding of truth (see n. 627, 2333), here in an interior degree, because it is predicated of the understanding which the man of the spiritual church has from the immediate influx of truth

from the Lord, from which there is not apperception of truth, but light which gives capacity of understanding. It is with this light as with the light of the sight of the eye; in order that the eye may see objects, there must be light, from which there is general illumination. In this light the eye sees and discerns objects, and is affected with beauty and enjoyment according to their agreement with order. The case is similar with the sight of the internal eye, which is the understanding; in order that this may see, there must also be light, from which there is general illumination, in which come into view the objects which are the things of intelligence and wisdom. This light is from the Divine truth which proceeds immediately from the Lord (n. 8644). The objects presented in this light appear beautiful and enjoyable according to their agreement with every one's good. The signification is further evident from that of, wherein they must walk, that is, in the light, as life thereby. That walking in the internal sense is life, may be seen above (n. 3335, 4882, 5493, 5605, 8417, 8420).

8708. *And the work that they must do.* That this signifies faith in act, is evident from the signification of the work that they must do, as action, here action from the light of intelligence, thus from faith; for faith from the Lord is in the light of intelligence — of which above (n. 8707). In proportion as man receives of the truths which are of faith, he enters into that light and is elevated into heaven; but the reception of the truths of faith is not effected by acknowledgment alone, but by acknowledgment conjoined to life, that is, by their being acknowledged in act. This reception is what is meant by the work that they must do.

8709. *Moreover see thou out of all the people.* That this signifies the choice of subservient truths, is evident from the signification of seeing, as here choosing; and from the signification of the people, as predicated of truths (see n. 1259, 1260, 3581, 4619), here of truths subservient to

truth immediately from the Divine, which is represented by Moses (n. 7010); for the princes whom he was to choose were to be subservient to him. That princes mean subservient truths, will be seen below.

8710. *Men of strength, such as fear God.* That this signifies to which good from the Divine could be conjoined, is evident from the signification of men of strength, as those who have ability from truths which are from good; for by man is signified truth (n. 3134, 5502) and by strength [*strenuitas*] the ability [*vires*] which is therefrom. In the original tongue moreover ability is signified by the same expression which is here rendered strength. That ability [*vires*] is from truths which are from good, is because the men are said also to be God fearing, and by God fearing are signified those who are in good from the Divine; for fear of God is worship from the good of faith and from the good of love (n. 2826, 5459).

8711. *Men of truth, hating unjust gain.* That this signifies because they are pure truths without a worldly end, is evident from the signification of men of truth, as pure truths — that men of truth mean pure truths, is because by men are signified truths (see n. 3134, 5502), and by truth, faith (n. 3121), thus by men of truth are signified truths of faith, that is, pure truths; and from the signification of hating unjust gain, as aversion to persuasions from falsity and evil, for by hating is signified aversion, and by unjust gain, the falsity and evil which persuade and draw away from truth and good. By unjust gain in general is signified every falsity from evil which perverts the judgments of the mind; and whereas this is the case with those who have the world as their end, therefore by those who hate unjust gain are also signified they who are without a worldly end. That unjust gain is every falsity from evil which perverts the judgments of the mind and withdraws from truth and good, may be evident to every one who reflects, and in this sense unjust gain is frequently mentioned in the Word

(as in Isaiah, xxxiii. 15; lvi. 11; lvii. 17: in Jeremiah vi. 13; viii. 10; xxii. 17: and in Ezekiel xxii. 27; xxxiii. 31: in David also, Psalm cxix. 36).

8712. *And place of these, princes of thousands.* That this signifies the primary truths which are in the first degree under truth immediately from the Divine, is evident from the signification of princes, as what are primary (see n. 1482, 2089, 5044), here truths from good, because these princes were to be under Moses, by whom is represented truth Divine proceeding from Divine good, that is, from the Lord; and from the signification of thousands, as those who are in the first degree; for by a thousand are signified many persons, or in an abstract sense many things, and where there are many things, or they who are over many, and are thereby in a degree of greater dignity than those who are over few; here therefore those who are in the first degree, for they who were in a lower degree were rulers of hundreds, of fifties, and of tens; that a thousand does not mean in the internal sense a thousand, but many persons or many things, may be seen above (see n. 2575).

8713. *Princes of hundreds.* That this signifies primary truths in the second degree, is evident from the signification of princes, as what are primary (see n. 8712); and from the signification of hundreds, as many persons or many things, but in the second degree, because thousands signify those in the first degree. That a hundred means much or many, may be seen above (n. 4400).

8714. *Princes of fifties.* That this signifies intermediate primary truths, is evident from the signification of princes, as what are primary (see n. 8712, 8713); and from the signification of fifties, as what are intermediate, namely, between the truths from good which are in the second degree and those which are in the third, signified by rulers of hundreds and rulers of tens. That fifty means things intermediate, is because by fifty is signified both much and

somewhat, the like as by five; that it signifies much, may be seen above (n. 5708, 5956), and also that it signifies somewhat (n. 4638, 5291). Therefore when fifty is named between a hundred and ten, it means things intermediate. Intermediate things are those which accede to one part and proceed from another, thus are between those which are in a prior degree and those which are in the next in order, for the sake of conjunction.

8715. *And princes of tens.* That this signifies primary truths in the third place, is evident from the signification of princes, as what are primary — as above; and from the signification of tens, as also many, but in less degree, because under hundreds; that tens or ten also mean many, may be seen above (n. 3107, 4638). Princes being set over a thousand, over a hundred, and over ten, represented abstractly from all number many things in the first degree, the second, and the third, in like manner as in other passages in the Word — as where the Lord said of the servant that he owed ten thousand talents, and that the fellow-servant owed him a hundred pence (Matt. xviii. 24, 28); in like manner where He spoke of a king about to wage war with another king, as consulting whether he was able with ten thousand to meet the other who was coming with twenty thousand (Luke xiv. 31). In like manner in John, *when he saw an angel coming down out of heaven . . . who laid hold on the dragon . . . and bound him for a thousand years, and cast him into the abyss . . . that he should deceive the nations no more, until the thousand years should be finished. . . . The rest of the dead lived not again until the thousand years should be finished. This is the first resurrection* (Apoc. xx. 1–3, 5). In this passage by a thousand is not signified a thousand, but much without any definite number. In like manner in Moses: *Jehovah showing mercy unto a thousand generations that love Him* (Exod. xx. 5, 6: Deut. v. 9, 10; vii. 9: also in Jer. xxxii. 18). And in David: *The word He commanded to a*

thousand generations (Ps. cv. 8). Again: *A thousand shall fall at thy side, and ten thousand at thy right hand; it shall not come nigh thee* (Ps. xci. 7). Again: *The chariots of God are twenty thousand, thousands of peaceful ones* (Ps. lxviii. 17). Again: *Our sheep, thousands and ten thousands in our streets* (Ps. cxliv. 13). Again: *A thousand years in Thy sight are as a day* (Ps. xc. 4). It is similar with a hundred and with ten, for lesser numbers signify the like with greater which result from multiplication by them (see n. 5291, 5335, 5708, 7973); that a hundred and also ten signify much or many, may be seen above (n. 3107, 4400, 4638).

8716. *And let them judge the people at all times.* That this signifies arrangement thus forever, is evident from the signification of judging, as orderly arrangement of truths (see above, n. 8685); and from the signification of, at all times, as forever.

8717. *And it shall be, every great matter let them bring unto thee.* That this signifies that everything is from truth immediately from the Divine, is evident from the representation of Moses, as truth immediately from the Divine (see n. 7010, 7382); that everything is from this, is signified by that every great matter they should bring unto him. It appears from the sense of the letter as if everything was to be brought to Divine truth; but since everything comes from the Lord by truth proceeding from Him, for everything of life is from Him, therefore in the internal sense is not signified to this truth, but from it. It is as was shown concerning influx (n. 3721, 5119, 5259, 5779, 6322), namely, that it is not effected from exteriors to interiors, but from interiors to exteriors. The reason is, that all exteriors are formed to serve interiors, as instrumental causes serve their principal causes, and the instrumental are dead causes without the principal. It is to be known that in the internal sense things are set forth such as they are in themselves, not such as they appear in the sense of

the letter. The reality is, that the Lord by truth proceeding 2
from Himself rules all things even to the most particular, not as a king in the world, but as God in heaven and in the universe. A king in the world exercises only a general care, and his princes and officers exercise particular care. It is otherwise with God, for God sees all things, and knows all things from eternity, and provides all things to eternity, and of Himself holds all things in their order. From this it is evident that the Lord not only has a general care, but also particular and individual care of all things, otherwise than a king in the world. His direction is immediate by truth Divine from Himself, and is also mediate through heaven. But the mediate ordering through heaven is also as it were immediate from Himself, for what comes out of heaven comes through heaven from Him. That this is so, angels in heaven not only know, but also perceive in themselves. That the Divine ordering or providence of the Lord is in all things and each, yea, in the most single of all, howsoever otherwise it appears before man, may be seen above (n. 4329, 5122, 5904, 6058, 6481–6487, 6490, 6491). But this subject hardly falls into the idea of any man, and least of all into the idea of those who trust to their own prudence; for they attribute to themselves all things which turn out auspiciously to themselves, and the rest they ascribe to fortune or chance, and few to the Divine providence; thus they attribute the things that happen to dead causes, and not to the living cause. They say indeed when things turn out happily, that it is of God, and even that there is nothing but what is of God, but few, yea scarce any, in heart believe it. It is similar with those who place all prosperity in worldly and corporeal things, namely, in honors and riches, and believe that these alone are Divine blessings; and so when they see many of those who are evil abound in such things, and not so much the good, they reject from their heart and deny the Divine providence in particulars, not considering that Divine

blessing is to be happy to eternity, and that the Lord regards such things as are of brief duration, as are the things of this world relatively, no otherwise than as means to eternal things. Wherefore also the Lord provides for the good, who receive His mercy in time, such things as conduce to the happiness of their eternal life, riches and honors to whom they are not hurtful, and no riches and honors to whom they would be hurtful. Nevertheless to these latter He gives in time, in the place of honors and riches, to be joyful with a few things, and to be more content than the rich and honored.

8718. *But every small matter let them judge themselves.* That this signifies the appearance of some particular and individual things as from another source, is evident from what has been just now explained above (n. 8717), namely, that by every great matter they should bring unto Moses is signified, that all things and everything even to the most particular are from the Lord. Therefore also it follows that a small matter likewise, that is, things particular and individual are from Him. That there is an appearance that they are from another source, will be seen below.

8719. *And lay off of what is on thee, and let them bear with thee.* That this signifies thus functions and offices for them, is evident from the signification of laying off of what is on thee, as turning over to others also; and from the signification of bearing with thee, as being of assistance. That it thus means functions and offices for them, is because the Lord does all things and everything from Himself immediately, and mediately through heaven. That He acts mediately through heaven, is not because He needs their aid, but that the angels there may have functions and offices, and thereby life and happiness according to offices and uses. From this there is an appearance to them that they act from themselves, but perception that it is from the Lord. These things are signified by Moses' laying off of what was on him, and by the princes, who should judge

small matters, bearing with him. That the Lord flows in not only immediately, but also mediately, and not only into the firsts, but also into the mediates and lasts of order, may be seen above (n. 6982, 6985, 6996, 7004, 7007).

8720. *If thou do this word, and God have commanded thee.* That this signifies that thus it is from the Divine, is evident from the signification of the words, if God have commanded that thou do this thing, as, when thus it is from the Divine.

8721. *Then thou shalt be able to endure.* That this signifies thus an abiding place with them, is evident from the signification of thou shalt be able to endure, as to have an abiding place with those who are of the spiritual church. That this is signified, is because if truth flowed in only immediately from the Divine and not also through heaven mediately, the man of that church could only be led by truth, and not by good, as may be evident from what was shown above (n. 8685, 8701); and unless he were led by good, he could not be in heaven, thus the Lord could not have an abiding place with him; for the abiding place of the Lord with man is in the good with him, and not in the truth except through the good.

8722. *And all this people also shall go up to their place in peace.* That this signifies that they who are of the spiritual church shall thus be in good, and shall be led by good, is evident from the signification of the people, as those who were of the spiritual church, because by the people are meant the sons of Israel, by whom is represented the spiritual church; from the signification of going to a place, as to a state to which they shall be led, which state is a state of good; for they who are of the spiritual church are led by truth to good, and when they come to good, then they come to their own place — that place means state may be seen above (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381); and from the signification of peace, as the Divine in good; for peace in the supreme

sense is the Lord, and therefore it is that it intimately affects good, and is the *esse* of the happiness of those who are in good. So long as man is in truth, and not yet in good, he is in an untranquil state; but when he is in good, then he is in a tranquil state, thus in peace. The reason is, that evil spirits cannot assault good, but flee away at the first apperception of it; whereas truth they can assault. It is for this reason that when man is in good, he is in peace. This is what is signified by the words, all this people shall go up to their place in peace. What it is to be led of the Lord by truth, and what by good, may be seen above (n. 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701).

8723. Verses 24–27. *So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose men of strength out of all Israel, and gave them as heads over the people, princes of thousands, princes of hundreds, princes of fifties, and princes of tens. And they shall judge the people at all times: the hard causes they shall bring unto Moses, but every small matter they shall judge themselves. And Moses let his father-in-law depart; and he went his way into his own land.* "So Moses hearkened to the voice of his father-in-law, and did all that he had said" signifies effect according to the ordering of Divine good. "And Moses chose men of strength out of all Israel" signifies the choice of truths to which good could be conjoined with those who were of the spiritual church; "and gave them as heads over the people" signifies influx into those truths; "princes of thousands, princes of hundreds, princes of fifties, and princes of tens" signifies primary truths which are subordinate in successive order to truth proceeding immediately from the Divine. "And they shall judge the people at all times" signifies perpetual dependence thereon; "the hard causes they shall bring unto Moses" signifies mediation and intercession; "but every small matter they shall

judge themselves" signifies the appearance of some particular and individual truths as from another source. "And Moses let his father-in-law depart" signifies a state of truth Divine accommodated; "and he went his way into his own land" signifies to the Divine itself.

8724. *So Moses hearkened to the voice of his father-in-law, and did all that he had said.* That this signifies effect according to the ordering of Divine good, is evident without explication; for by Jethro, Moses' father-in-law, is represented Divine good (see n. 8643), and by Moses Divine truth which proceeds from Divine good (n. 8644). The Divine truth which proceeds from the Lord does nothing of itself, but from the Divine good which is the Divine itself; for the Divine good is the *esse*, but the Divine truth is the *existere* therefrom; wherefore the *esse* must be in the *existere* that this may be anything, and that anything thereby may be done. The Lord, when He was in the world, was Divine truth, and then the Divine good in Him was the Father; but when He was glorified, then He became Divine good even as to the Human. The Divine truth then proceeding from Him is called the Comforter, or the Spirit of Truth. He who knows these two arcana, if he is in enlightenment from the Lord when he reads the Word, may be in the understanding of many things which the Lord Himself spake concerning the Father and concerning Himself, and also concerning the Comforter, the Spirit of Truth, which otherwise would be incomprehensible mysteries — as in John: *Jesus said . . . The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner. . . . As the Father hath life in Himself; even so gave He to the Son also to have life in Himself* (v. 19, 26). Again in the same: *The Holy Spirit was not yet; because Jesus was not yet glorified* (vii. 39). And in another place: *If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. . . .*

He, the Spirit of Truth . . . shall not speak from Himself; but what things soever He shall hear, shall He speak. . . . He shall glorify Me: for He shall receive of Mine (xvi. 7, 13, 14); and more like passages elsewhere.

8725. *And Moses chose men of strength out of all Israel.* That this signifies the choice of truths to which good could be conjoined with those who were of the spiritual church, is evident from the signification of men of strength, as truths to which good can be conjoined (see above, n. 8710); and from the representation of Israel, as those who were of the spiritual church — of which above (see n. 8645). It is said the choice of truths to which good can be conjoined, because there are truths to which good cannot yet be conjoined, and truths to which it can. The truths to which it can be conjoined, are truths confirmed and also consociated with many others, even such truths as delight the intellectual sight, and thereby enter into the affection, which makes man will them. When this takes place, then good conjoins itself to them; for to will truths and thereby to do them makes them to be good. It is to be known further, that good is not conjoined with truths until those truths have been purified from the falsities which are from evil, and until they are bound together with all the truths which must be truths of faith with him who is to be regenerated. The angels see and perceive from the Lord clearly and plainly the binding together and purification of truths, however little sense and apperception man may have in himself of any such thing.

8726. *And gave them as heads over the people.* That this signifies influx into those truths, is evident from the signification of men of strength, who here are those whom he made heads over the people, as truths to which good can be conjoined — of which just above (n. 8725); from the representation of Moses, as truth immediately from the Divine — of which frequently above; and from the signification of giving them as heads, as flowing in, and thus

qualifying, in order that truth immediately from the Divine through them may lead the man of the church by means of good. How this is, may be evident from what has been before set forth, namely, that the man who is being regenerated is at first led by the truth which is of faith, but when he is regenerated, he is led by the good which is of charity (n. 8643, 8648, 8658, 8685, 8690, 8701) ; and that in the first state, namely, when he is led by truth, the Lord flows in by the truth Divine which proceeds immediately from Him, but in the other state, namely, when he is led by good, the Lord flows in by truth, both that which proceeds immediately and that which proceeds mediately from Him (n. 8685, 8701) ; and that the mediate influx is equally from the Lord with the immediate (n. 8717). This is what is described in this verse in the internal sense. The influx itself of truth mediately from the Divine is signified by the words, Moses gave them as heads over the people.

8727. *Princes of thousands, princes of hundreds, princes of fifties, and princes of tens.* That hereby are signified primary truths which are subordinate in successive order to truth proceeding immediately from the Divine, is evident from what was adduced above (n. 8712–8715, 8717, 8718, 8722).

8728. *And they shall judge the people at all times.* That this signifies perpetual dependence thereon, is evident from the signification of judging, as orderly arrangement of truths (see n. 8685), here subordinate arrangement, which is dependence ; for the princes who were to judge the people were in the place of Moses in small matters. The signification in the internal sense is, that truths in successive order from interior to exterior are subordinate to truth immediately from the Divine, by which truths the Lord thus acts mediately ; but in the sense limited to persons it means the angels and angelic societies in such subordination and dependence, for by them the Lord acts

mediately and rules men ; nevertheless, it is not the angels who rule, but the Lord by them (n. 8718, 8719). As further concerning this subject, it is to be known that some things do indeed come from the angels themselves who are with man ; but all the good and truth which become of faith and charity, that is, of the new life with man, come from the Lord alone, and from Him through the angels also ; in like manner all ordering, which is continual, is for that use. The things which come from the angels themselves are such as accommodate themselves to the affection of man, but in themselves are not goods, yet still serve for introducing the goods and truths which are from the Lord. That at all times means perpetually, is evident without explication.

8729. *The hard causes they shall bring unto Moses.* That this signifies mediation and intercession, is evident from what was explained above (n. 8705). It is here said that they shall bring the cause unto Moses, and there, that Moses shall bring it to God ; but the same thing is involved in each passage.

8730. *But every small matter they shall judge themselves* signifies the appearance of some particular and individual things as from another source, as above (n. 8718), where the same words occur.

8731. *And Moses let his father-in-law depart.* That this signifies a state of truth Divine accommodated, is evident from this, that when all things were reduced into order, that is, accommodated, namely, when mediate truths were subordinated to truth immediately from the Divine, it is the end of that state. This is described by Moses letting his father-in-law depart ; for the beginning of that state is described by Jethro's coming unto Moses and by their being thus consociated for that end. The reason why it was not before commanded of Jehovah that princes should be ordained to judge also the people, but that this was done by the counsel and persuasion of Jethro, was, that

the subject of this chapter might be fully represented in its order. For in what precedes, the subject was the previous state in which they of the spiritual church are during regeneration, namely, when they are being led of the Lord by truth. To this state another succeeds, which is that they are led of the Lord by good; this turning or change of one state into the other is what is described in this chapter by Jethro.

8732. *And he went his way into his own land.* That this signifies to the Divine itself, is evident from the signification of going into his own land, as to the former state, thus to the Divine. Moreover, by land is signified in the internal sense the church, and also heaven; therefore in the supreme sense is signified the Divine. That by land is signified in the internal sense the church, thus also the kingdom of the Lord in heaven, may be seen above (n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011). By land is signified in the supreme sense the Divine, because Jethro represented the Divine good, thus the Divine itself, the returning whereto cannot otherwise be expressed in the historic sense of the letter than by going into his own land. For, significative expressions in the Word accommodate themselves to the thing represented, the signification which properly belongs to the expression still remaining — as the signification of land, which properly signifies the church, for the reason that they who are in heaven do not think of land, when it is read of in the Word, but of the spiritual state of the nation which is in the land, thus of the religion prevailing there. When therefore a land is read of where the church is, then they have an idea of the church there; and when an idea of the church, they have also an idea of the Lord's kingdom, consequently of heaven; and when an idea of heaven, they have also an idea of the Divine there. But when the subject represented concerns any other holy thing in the church or in heaven, then that

thing may be understood by land, as love, charity, good, faith. Thus it is plain that the signification still remains which properly belongs to the expression — as when good is signified, or love or charity, still through all the signification of a church remains; for these things are the essentials of a church, and make it to be a church.

CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER.

8733. The spirits of the earth Jupiter, since in the Greatest Man they have relation to the *imaginative of thought*, speak little and think much; and when they speak, their speech is meditative, and differs from the speech of others in this, that it does not terminate like theirs in what is sonorous, but in a soft kind of murmur which inwardly is fluent; the very thought with them thus unfolds itself into speech. The reason is, that they are of a genius intermediate between spiritual and celestial; for the spiritual speak sonorously, and bring the whole of their thought into their speech; wherefore their thought, in order to be known, must be gathered from its expression. But not so the celestial; for what is of their will rolls itself by somewhat of thought into what is like a wave, and affects and moves the will of another according to the nature of the subject.

8734. The speech of spirits in general is formed from the ideas of thought which according to fulness and affection fall into expression; and since the entire idea of a thing is thus presented and communicated, spirits can express more within a minute than a man in the world can within an hour; for the entire idea of a thing, such as it is in the thought, is fully introduced into the thought of another. Thereby it was made plain to me what the conjunction of minds or spiritual conjunction is, which is charity or mutual love, namely, that the mind of one pre-

sents itself in the mind of another with all the good of its own thought and will toward him, and thereby affects him; and on the other hand, what spiritual disjunction is, which is enmity and hatred, namely, that the mind of one presents itself in the mind of another with the thought and will of destroying him, which causes rejection.

8735. I was further instructed by the spirits of the earth Jupiter, who were with me for a considerable time, that on that earth there are also those who call themselves saints, and who, under threats of punishment, command their servants, whom they have in great numbers, to call them lords. They likewise forbid them to worship the Lord of the universe, saying that they are lord mediators, and that they will present the prayers of their servants to the Lord of the universe. The Lord of the universe, Who is our Lord, they do not call the only Lord, as the rest do, but the Supreme Lord, for the reason that they call themselves also lords.

8736. These saints, who by their dependants are saluted as lords, call the sun the face of the supreme Lord, and believe His habitation to be there, wherefore also they worship the sun. The rest of the inhabitants hold them in aversion, and are unwilling to converse with them, both because they worship the sun, and because they call themselves lords and are worshipped by their servants as mediatory gods.

8737. The instructing and chastising spirits, spoken of above (n. 7802–7812), do not come to them as to others on that earth, because they do not suffer themselves to be instructed, neither are they amended by discipline, but are inflexible, because they act from self-love. The spirits say that they know from the coldness that it is they, and when they perceive the coldness, they depart from them.

8738. There was shown me by the spirits the head covering of those who call themselves saints; it was a high-crowned hat of a darkish color.

8739. Such are seen in the other life to the right backward at some height, and there sit as idols, and are also worshipped at first by the dependants who have been with them, but are afterward held by them in derision. And what surprised me, their faces shine there as if from fire, which is because of their having believed that they were saints and in the likeness of the Lord, Who is in the sun. But notwithstanding this fiery appearance of their faces, still they are cold, and have an intense desire to be made warm. From this it is plain that the fire with which they shine is as it were an *ignis fatuus*.

8740. The same in order to make themselves warm seem to themselves to cut wood, and while they are cutting, there appears underneath the wood somewhat of a man whom they at the same time attempt to strike. This comes to pass because of their attributing merit to themselves; and as they attribute sanctity, they also impute to themselves justice. They who do this in the world, in the other life seem to themselves to cut wood; as is the case likewise with some from our earth, whom we have before described from experience, which experience for the sake of illustrating the subject may here be quoted (from n. 4943): "In the lower earth, under the soles of the feet, are also those who have placed merit in good deeds and in works. Some of them appear to themselves to cut wood. The place where they are is rather cold, and they seem to themselves to acquire warmth by their labor. With these also I conversed; and it was given me to ask them whether they wished to come out from that place. They replied that they had not yet merited it by their labor. But when this state has been passed through, they are taken out thence. These spirits also are natural, because the wish to merit salvation is not spiritual, for it comes from the proprium, not from the Lord. Moreover they regard themselves as superior to others, and some of them even despise others. These if they do not receive more joy than others

in the other life, are indignant against the Lord; and therefore when they cut wood, there sometimes appears as it were somewhat of the Lord under the wood, and this from their indignation. But because they have led a pious life, and have done thus from ignorance, in which there was something of innocence, therefore angels are occasionally sent to them and console them. At times too there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation." (See also n. 1110.)

8741. The subject concerning the spirits and inhabitants of the earth Jupiter will be continued at the end of the following chapter.

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